TACT AND THE TEACHER

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By

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PREFACE

This undertaking is begun with the belief that there is a field not sufficiently developed in psychology where pedagogy and salesmanship may be said to meet. My present attempt is to define laws and to point out principles that will guide teachers in gaining and holding popular favor necessary to perfect mastery and full enjoyment of their chosen work.

In attempting to discover the principles underlying human behavior that combine to determine the popularity of teachers among people who know them, three main difficulties have been encountered. First, it is not an easy matter to determine which of the teachers whose methods and tactics are available have been really successful in gaining and maintaining popularity. Teachers who have not been immensely popular seem often to await opportunities to revel in imaginings of popular favor and are most willing to bestow their illusions upon one who is searching for the truth. Second, teachers eminently qualified to give advice as to how to gain and hold popular favor are not always prone to reveal their secrets. Being diplomats, they do not admit openly that they make any special effort to be diplomatic. Third, popular teachers often can not account for their popularity. Some have not even admitted to themselves that they have made effort to gain popularity, if indeed they have, but a series of questions carefully worded to prevent suggesting answers has revealed to me a degree of uniformity in theory and practice among popular teachers that is encouraging in this study.

I have sought the opinions and testimony of only those teachers whose popularity is evident from their high salaries or their long and pleasant continuance in their positions. These teachers whom I have consulted have created, modified, or substantiated my views to produce the philosophy expressed in the following chapters. I have tried not to allow my personal experience and observation to have undue weight in the formation of opinions expressed. I have endeavored to be on my guard lest I hypnotize myself with beautiful theories without testing them for their high average value.

The views here set out make no claim at completeness; they rather aim at stimulating thought and challenging discussion. Where they appear dogmatic it is from an effort to be concise, and the reader's indulgence is asked on this account.

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He who has a thousand friends,
  Has not a friend to spare,
And he who has one enemy,
  Shall meet him everywhere.

—Ali Ben Abu Taleb.

CHAPTER I

THE NEED FOR BEING APPRECIATED

The world places a great premium on friendships. Take away from the great men of history the friends they made and you take away the source of most of their greatness. Take away from our beautiful literature its friendships and you take away the source of most of its beauty. Take away from life about us the friendships and you have destroyed most of what makes life worth while.

History, literature, and life about us have never failed to pay tribute to friendship. They have taught us "Greater love hath no man than this, that a man lay down his life for his friends" and "When thou hast a friend and his adoption tried, grapple him to thy heart with hoops of steel." Yet history, literature, and life about us are singularly lacking in treatment of the problem of how to make friends.

To get most out of life we need many things that money will buy. Consequently we concern ourselves with how to make money and how to keep it as well as how to spend it.

To get the best out of life we also need friends. We have longed for more friends, we have eulogized friendship, we have devised ways to use friends to our advantage in business and social life, but somehow we have given but little concern to methods and means of getting and holding friends. We have been consumers of friends more than producers of them.

The esteem of people is essential to success in anything. Success is favorable termination of anything attempted—favorable, of course, to the person making the attempt. But the favorableness or unfavorableness of the termination of one's attempt is determined by values arrived at from the concurrence of human aspirations. Success in business is characterized by

wealth, honor, and power. But wealth, honor, and power would mean nothing to a man alone in the world. It is the common acceptance of a **value** by people that gives us a standard by which to judge success.

Calling failure success does not change its nature. Only an egotist, pathetic in the solitude of his egotism, will presume to set up his own criterion by which to estimate his success. In the extremity of failure Nature is kind enough to make it possible for us to make special rearrangement of values to lessen the pangs of our failure, but failure it remains.

Sometimes in order to idealize some desirable, commendable, and outstanding attribute of a person we credit him with success, with little regard for the ultimate favorableness or unfavorableness of his undertaking. Sometimes through humanitarian motives we grant success to the man or woman who has squandered a life on a host of ungrateful people and who now approaches old age with neither evidence of many friends nor of anything else that will give favorableness to the termination of his life's work. We may interpret our feeling for such a person as one of admiration, instead of the one of pity that it is, but the success for which people will continue to hope and strive is not one attended by cause for sorrow and regret.

Much of the sorrow and heartache of life can be traced to someone's failure to be appreciated. The mother who has given her life to the task of rearing a child in loveliness and beauty of character wants that child to have friends. She hopes for that child happiness that only friends can bring. Imagine the indescribable suffering that must come to that mother if she must stand by to see that child left by other children to play alone, to go to school alone and to go through life alone. Think of the years of health-destroying, life-consuming torture that child will secretly suffer for want of pals, chums, friends—because of his failure to attract.

What does life mean to a person without friends? If he is well, nobody cares; if he is sick, nobody cares. If he succeeds, nobody cares; if he fails, nobody cares. Yes, if he lives or dies nobody cares. The world is burdened with the friendless, and there are all about us those for whom others care but little.

The person who suffers from a feeling of need for greater popularity and more friends is left to diagnose his own case and to prescribe his own remedy. If he lacks health, the first essential of happiness, he may go to his physician for relief. There he will be examined, questioned, treated, and advised. The doctor, for a fee, will assume much of the responsibility for the patient's health. He will use his knowledge and skill to send the patient away relieved of pain and freed from anxiety, uncertainty, and fear.

But what of the person who lacks friends, the second essential of happiness? Whom can he ask for help? In whom can he confide his symptoms of failure to attract? To whom can he profitably expose his weakness? Who can prescribe for him? Since there is no answer to these questions—since the patient must minister to himself—it is hoped that this chapter and succeeding chapters of this book may be a help to him.

A weakness in friend-making faculties lends itself best to prevention; in its more advanced stages it becomes a chronic affliction.

Any successful attempt to disseminate rules for increasing popularity must be made upon men and women who feel a need for more friends. Usually the one who desires most to have friends is well supplied already. He has learned the value of friends and the pleasure of friendship. He can appreciate friend-making measures, for he has taken such measures. He is already more or less convinced that the secret of one's popularity, or lack of it, lies within one's self. He is willing to study himself with the hope of adjusting his individuality to meet the friend-making oppor-

tunities about him. He accepts it as his task and as his opportunity better to be appreciated.

On the other hand, there is little hope for the miserably unappreciated. The merchant whose customers have gone elsewhere agrees with the defeated politician that there is no justice in business and politics. The teacher who changes schools every year, and is lucky even to have a position, is of the same mind as the preacher of an unappreciative congregation. Both feel that the world is out of joint. We can hold out but little hope for the man or woman who has drifted into the thought habit of denying any fault in himself and always blaming others. Having too long failed to learn how to be appreciated, how to create good will toward himself, such a person has learned to relieve his normal desire for friends by convincing himself that they are not worth having.

The person who has a fixed disregard for friends or who attributes his lack of friends to the poor judgment, carelessness, or dishonesty of others may teach a lesson, even if he cannot learn one. From him we may learn the necessity for cultivating a taste for friends and for developing friend making qualities within ourselves while there is yet time.

Everyone has a double problem—that of giving people what they need and that of making them like it. Absorbed in technical and specialized endeavors professional people are apt to lose sight of the necessity for selling what they have to offer to a public not trained in appreciation of professional excellence. Renowned leaders offer inspiration to the rank and file of trained men and women who recognize them as authorities, but those leaders serve in a sphere far removed from that of the average follower. They have not worked to the top by achieving success as it is measured by the public in the case of the practicing lawyer, doctor, teacher or merchant. They have as a rule gained their renown by service rendered to their professions through organized research and investiga-

tion. What they have to offer is in improved methods of achieving objectives which they themselves have decided upon and which their calling, but not necessarily the public, has accepted.

It becomes the task of the specialized worker to carry out what experts in his field have recommended. But it is quite as much his responsibility to insure for himself continued opportunity to do that work by making his services at all times acceptable. For it is only by prejudicial logic that we can grant success to a doctor without patients, to a lawyer without clients, to a merchant without customers, to a preacher without a congregation, or to a teacher without a school.

Personal tact and diplomacy practiced in a teacher's dealings with people will do more to determine his salary, rate of promotion, and tenure of office in many of our schools than will his professional merit. It can hardly be said that even our city schools of the better type employ their teachers strictly on the merit of their applicants and without influence of personal and political elements. In such school systems the teacher who is liked by the superintendent, by the board members who happen to know him, by patrons and by pupils will find no such odds against him as will another teacher of considerably better teaching ability who is consistently disliked by those with whom he has to deal.

Yet personal tact and diplomacy offer greater problems in the less supervised and more democratic work of teachers in small town and rural schools. In such schools there is a marked tendency for the ideals of an educator to give way to those of a diplomat.

Many schools are manned by teachers poorly trained and incompetent to contribute to the achievement of sound objectives in the educational field. They are neither learned in the science nor skilled in the art of teaching but they continue on in our schools. They are employed, not because people are adverse to the efforts at advancement of the teaching profession, but because

teachers competent from years of study and professional training too often, in their technical endeavors, have lost sight of the necessity of providing for the feelings and prejudices of the people whom they serve. This will serve as an example.

To the superintendency of a small town school in a middle western state came a graduate of the university of that state. He carried a master's degree in education and the personal endorsement of several of his college instructors. He had mastered the principles of education and the technique of instruction. All he needed was an opportunity to work up to the position of responsibility for which he had fitted himself.

But from the beginning he was misunderstood. Opposition sprang up on all sides. Some found fault with his school room practices, others took exception to his church relationships, and still others simply did not like him. He was thoroughly convinced that his plans were sound, that his objectives were unquestionable, that he knew his business, and that he was within his rights. He refused to be bothered about the errors and prejudices of the conservative and unenlightened people whom it was his mission to save from the natural consequences of their ignorance. Because he refused to give up and because his opposition could find nothing in him sufficient to warrant his dismissal, he endured and was endured to the end of that chaotic school year.

The next year, it is needless to say, a new superintendent was elected. This time he was not one with a master's degree in education but one who had no degree. His teacher's certificate had been granted him upon completion of two years of college work and permitted him to teach in high school only because it had been issued before the law requiring a degree for high school teaching had gone into effect.

This man is still serving that community. He is not what we of the profession would call a good teacher but he holds his job and gets an increase in salary occasionally. He knows little of up to date methods

and modern discoveries in the field of education, but he does understand human nature which, in spite of all new developments in fields of human interest, remains much the same.

Thus we have two men, each half a teacher. One has much to offer but lacks the ability to make it acceptable. The other has little to offer but possesses the ability to satisfy people with what he has.

CHAPTER II

THE FIRST ESSENTIALS

Our need for diplomacy is as a supplement, not as a substitute. Let us not overlook those cardinal virtues of manhood and womanhood that we insist upon finding in persons of the teaching profession. Honesty, industry, truthfulness, love for children and similar characteristics looked for in teachers are quite as essential as ever to success in teaching.

Diplomacy is not a substitute for virtue. It is a common mistake to credit good things with too much merit, great things with too much power. He who accepts the teaching of a religious sect does not look for the limit of its truth. He rather assumes that it has no limit. He who has directed his energy to money-making comes to accept that interest as all powerful in achieving for him the happiness which he hopes for. So it is with all of us. The Republican has too much faith in the provisions of his party platform. The Democrat sees perfection in the plans of his party. The sufferer who gets relief from an osteopath is ready to stake everything on osteopathy.

Similarly the teacher who has a glimpse of the value of personal diplomacy in dealing with people may be blind to its limitations. There are already in our profession too many men and women who are struggling to cover up their faults with appearances of merit or to overbalance them with questionable discretion. Only a clear conscience will enable one to face people naturally and to proceed with courage in diplomatic dealings. To one whose consciousness is haunted with fear of exposure attempts at diplomacy will sooner or later result in the bungling of his plans.

Diplomacy will not answer for professional efficiency. Diplomacy will supplement efficiency or even magnify it generously, but nothing supplemented or

magnified is nothing still. Diplomacy is not a short cut to success leaving out accomplishment of aims and purposes of the profession. The diplomat realizes that human nature may be made fully to appreciate worth, even to exaggerate worth, but hardly to acknowledge worth that does not exist. The would-be diplomat who does not have ability to render superior service in his position and who does not possess a willingness to be satisfied only with the best he can do has failed already. In forming habits of diplomacy he is only building on a defective foundation. Sooner or later, for the lack of support of real merit, his reputation will collapse. What might have been a structure of success will become but a twisted and broken mass of failure.

He who succeeds dishonestly fails indeed. Real tact does not permit one to adopt a policy of expediency rather than principle. He who uses tact to cover up his unworthiness is simply putting off an evil day. His position is being raised little by little with props so unstable as to make his fall increasingly certain and increasingly great. Every semblance of accomplishment, every seeming justification of pride will sooner or later only add to his disgrace. Failure, having nullified all successes, leaves him handicapped with a habit of dishonesty and with the dread of a trailing reputation.

Success in getting a position or a promotion may be only failure put off. Diplomacy will often enable a teacher to get a position that he can not hold. Tact and salesmanship function well for the time of a campaign, but if real worth is not present the successful candidate has failed. Real success is only commensurate with one's fitness for a job. Increased success carries the responsibility of continued success, which is not a matter of keeping up appearances.

The teaching profession is commonly looked upon as a place made safe for inefficiency and incompetency. Doctors, lawyers, and preachers who have starved out

somehow do find protection from the natural consequences of their incompetency in the pretense of teaching. With sufficient tact and sales ability it is possible for an incompetent teacher to cover up his tracks and shift about for a long time inside the profession, but there is a place for him only at the bottom. Whatever trace of success might be granted him lies only in his ability to put off acknowledgement of his failure.

Virtue, merit and efficiency are not enough. It is often only by diplomacy that such qualities are appreciated. Even the simple matter of being good makes one a competitor of other good people. The minister who has been a leader in good things may easily resent the efforts of the newcomer who makes him feel less necessary. The good men and women of the community, men and women known for their praise-bringing acts of kindness and charity, get no enjoyment from the coming of one who crowds them out of the public eye. They resent the competition of a newcomer who seems easily to get appreciation that they have seemed to get only with great effort.

The teacher finds in the community in which he goes to work other good teachers and other community workers who are none the happier for his success. The best teacher of a community is no happier for the coming of a better one to force him into second place. Good teachers, good citizens, good neighbors, good people are not free from envy. They are not unselfish to the degree that they can rejoice for the community with the coming of those who will take a share of the glory that has been their lot.

The diplomatic teacher will win the favor of these competitors in virtue and efficiency, not by taking a position beneath them, not by finding ways to keep down envy and jealousy, but by finding ways by which his presence in the community will make them happy. He will build their hopes, add to their interests, and protect their feelings.

CHAPTER III

THE NEED FOR DIPLOMACY

Life is a battle in which strategy always has the advantage over brute strength and blind courage. Everyone must have his hopes, his ideals, and his objectives, but he who can see only his destination, without proper regard for the details of the journey, may expect to find obstacles in his path. Dogged adherence to predetermined policy may arouse opposing forces all along the way, while resourcefulness may find a way clear except for forces that can be overcome or even utilized.

The skilled woodsman fells a tree with ease, for he has learned how to take advantage. He makes the wind, the weight and inclination of the tree, the force and direction of his stroke all contribute to his desired end. The novice fells a tree only with great effort, for he depends upon crude strength and dogged determination.

A diplomatic person, like the skilled man with the axe, makes every stroke cut away some bit of resistance. He utilizes every weight of custom and tradition. He employs every inclination of prejudice to win for himself the favor of his associates and of the community.

It is tact, not silence, that is golden. Miss Mumm is regarded as a good teacher, but one who is quiet. Nothing characterizes her so much as the way she keeps still. Frequent contacts with other teachers mean to her but continued privilege to be seen, not heard. Except for the few words which her conception of good teaching demands of her, she has nothing to say to her pupils. At parties and socials where she has opportunity to establish contacts with men and women of her community she drifts in, waits for whatever is to happen during the evening, then drifts away.

Silence is her specialty. If it were golden, Miss Mumm would have a fortune. But she has no fortune. She has a position but she has little hope for promotion. She is endured, but not admired. She is respected, but not loved.

Miss Wells is the most popular teacher in the school. She has a wealth of friends. Fellow teachers admire her, parents are attracted by her, pupils love her. Whenever there is something to be said that will create happiness or good will, Miss Wells does not keep still. When speech is more tactful than silence, Miss Wells has something to say.

Laws do operate in the field of psychology to determine the popularity of teachers. Nothing happens by accident. In every field of human interest causes produce effects. The chemist understands the laws operating in the field of chemistry. He governs himself in accordance with those laws to produce results at which we marvel. The teacher as a public servant is at work among the forces of human nature. If he succeeds in bringing about desired results, it is because he, too, has learned the laws operating in his field and has governed himself in accordance with their operation.

Springtime with the coming of grass, flowers, and birds is the season when Nature seems to offer most to make one happy, but to teachers here and there it becomes the "saddest of the year." To them it is a season of reports such as "we have no vacancies," "the position has been filled," or, worst of all, "your services will not be needed another year"; and whether those reports be memories, imaginings, or realities, they bring uncertainty, disappointment, discouragement, anxiety and fear. Some of these teachers are young men and young women who have staked their lives on a work that promised them opportunity for service. Some are young men and women who have hoped to use their earnings to repay parents who aspired to be parents of teachers and who made great

sacrifices in that hope. Some are unmarried women whose only hope of self support has been in teaching. Some are men with families to support from their earnings.

"She had bad luck to-day," explained one landlady, when one of her boarders refused to come down to her evening meal. But did she have bad luck that day or was that only the day when her bad luck of former days became apparent? Or was it luck at all? Was not her dismissal the inevitable consequence of her failure to please her employers?

Luck is the hope of the ignorant. It has little place in the thinking of those with scientific knowledge. It is acknowledged more and more by the thoughts and acts of people that everything comes about in accordance with well-defined laws. Success in teaching implies the favorable employment of natural forces. It becomes our problem to discover those forces, then to direct our efforts in accordance with them.

People are far more alike than different. Fortunate indeed is it for teachers that, with the individual adjustments that must be made to please persons of all ages and stations in life, there is the great unifying influence, **human nature.** We are impressed by the vivid contrast between the millionaire who with his chauffeur rides past in a limousine of princely splendor, and the humble peasant whom we see trudging behind his plow. The diplomatic teacher realizes that their likes and dislikes follow similar lines. The nature common to the butterfly, who pauses between social engagements to rest and reign in a luxurious apartment, and to the worn and haggard housewife with the care and drudgery of a home of penury and privation may generally go unnoticed, but not unnoticed by the man or woman who needs to please everybody. The saint who looks forward to the weekly prayer meeting and the sinner who looks forward to a night of drunkenness and dissipation may appear somehow to be deserving of separate categories, and for many

purposes their difference is of utmost importance. But for the person who would have the confidence, respect, and favor of both men the same human desires will command the similar tactics.

People of some trades and professions may allow themselves to magnify the difference between persons. They may confine themselves to dealings with and consideration of certain classes and types of individuals. The preacher deals with people who are religious while certain other types seldom enter into his dealings. Bankers have a somewhat wider range but they too may ignore extremes in age and financial standing. Doctors confine their dealings largely to those who are sick, lawyers to those who are in trouble, and so on.

But it is not so with the teacher of the public school. He must recognize as realities people of all ages, nationalities, religions, and stations in life. Fortunate indeed is it for him that beneath the heterogeneous outcroppings of human nature is human nature itself, never changing in its demands for gratification and pleasure, and consistently responding to the things that have always effected popularity and favor.

It is possible to please everybody for a while. The teacher as a newcomer in the community can please everyone he meets. By what he says, by how he acts, he can in some way or in several ways please each newly made acquaintance. In the maze of interests where he soon finds himself it may not be possible to please everybody forever, nor will life itself last indefinitely. The teacher who resigns his obligation to give the best satisfaction he is capable of with the statement, "You can't please everybody," has much philosophy in common with the suicide who reasons that "one must die sometime."

Even though it is not essential to his success that he be pleasing to everybody, the teacher who takes his work seriously will displease no one unnecessarily. He will make as many friends as he can and keep them as

long as possible. One of the high ideals toward which he will strive is that of pleasing everybody.

The diplomatic teacher faces realities in human behavior. Many a teacher with resolve to please his superintendent, fellow teachers, board members, pupils, and patrons bases his plans and demands upon himself upon a provision that those people do what they should. When injustice, misrepresentation, misunderstanding, and ingratitude happen to be his lot, he loses sight of his objective—that of pleasing people—and allows his thought to dwell upon what someone should have done.

The diplomatic teacher realizes that he is going among natural, normal people who do not always do what they should. He does not become distracted by engaging in the disliking of someone. He realizes that being displeased at someone's wrong doing has little to recommend it as a measure in gaining good will. The hope of pleasing people rests not in his ability to judge them, but in his ability to understand them and to provide for the operation of the laws underlying human nature.

A questionnaire was sent out to several hundred superintendents asking them to list and evaluate the factors that enter in to the selection of teachers. Some of the factors suggested were intelligence, character, personality, and personal appearance. One superintendent made a typical departure from the question at hand. After arranging the factors suggested for evaluation according to his judgment, he added, "Too many school boards employ teachers for political reasons rather than because of sheer merit of the applicant. We should all get away from this practice."

What he said is undoubtedly true. It is also true that singling out rules by which school boards **may be expected to act** in accordance with human nature, and laying down rules by which they **should act** in accordance with ethical and pedagogical standards are two

quite different matters. Much favor may be gained by the teacher through the understanding of how people **do** do; little favor will be gained by the teacher through pointing out how they **should** do.

Increased ability to get along with people comes only with attention to details. To the cheering crowd of spectators there is something to marvel at in the grace and ease of performance of the basket ball team. Somehow each member of that select group seems to possess an occult faculty or mysterious ability to co-ordinate his mind and muscles. He seems to do with ease what his admiring onlookers envy him for being able to do at all.

But to the athlete himself there is nothing to wonder at. To him his present skill is a natural consumation. He realizes that any natural dexterity or inherited aptitude which he may have for that type of pursuit has furnished only a foundation upon which to build. His present expertness is made up mainly of his mastery of details discovered by him or laid down by his coaches. From the items of his diet throughout the season to his method of grasping the ball in his fingers in playing the game, everything is a matter of mastering details.

The track athlete who outstrips his competitors and is first to throw himself across the tape accomplishes something which, though grand in its effect, seems simple in its nature. To the ordinary spectator he wins from superior ability. To the athlete himself winning means taking sufficient rest, forbearing late hours, eating proper food, developing correct stride and otherwise mastering details that he had previously learned are the secret of success.

Observers often regard the popularity of well-liked people as a **gift,** but it is rather an achievement based upon natural capacity. The athlete to be successful must possess a natural capacity plus careful training to gain mastery of details. If he possesses only normal or even less than normal capacity, training will make

him at least a better athlete than he would have been without it. Likewise the popular person may have natural capacity for making friends, but he can become proficient only by giving attention to the details of the art and science of gaining and holding popular favor. Succeeding pages of this book will aim at developing principles and pointing out factors that must have the attention of one who is to become most expert at winning popularity.

Rules are constantly at odds with exceptions. In an attempt to point out the principles operating in any field of human interest, the mental impression made by exceptions greatly hinders the acceptance of rules. Conservative people and those not possessed of the scientific attitude are impressed with incidents, not tendencies; with exceptions, not rules.

Business men may be found who are conspicuous because of their disregard for principles generally followed by successful merchants. Their violation of accepted rules does affect the soundness of these rules. Their observance of some laws operating in their fields of endeavor have enabled them to violate other laws without suffering disastrous consequences.

We may think of a prosperous farmer who preserves all the hedge fences, that were put out by his grandfather to meet a primitive need two generations ago. His neighbors have consistently tried to reduce land waste by eradicating hedges and replacing them with wire fences. He is a good farmer not because of his one eccentricity but in spite of it. It is because he has so generally accepted sound practices in farm efficiency and economy that it is possible for him to succeed in spite of one blunder. Yet, because he is a successful farmer, his blunder may not be recognized as such; in fact, it may be accepted as one of the factors contributing to his success.

There are popular people who are inconsistent in their practice of diplomacy. They are conspicuous because of their frequent disregard for the likes and dis-

likes of people, but they are popular in spite of that disregard. A young lady whose popularity is quite outstanding is conspicuous for her ultra-fashionable mode of dress, but we must not jump at the conclusion that her mode of dress is a contributing factor to her popularity. We must observe the popularity of others who dress fashionably and the fashionableness of the dress of those who are popular, before we can be sure whether extreme fashion in dress attracts or detracts from one's standing.

Observance of health rules promotes health; observance of popularity rules promotes popularity. Violation of a rule of health will not destroy health nor will violation of a rule of popularity destroy popularity, but the person who appreciates either health or popularity respects the rules by which they come about. He realizes that each violation exacts its own penalty. He takes exceptions for what they are and endeavors better to understand the rules that general observations point out.

Diplomacy calls for a new philosophy. The real diplomat is not a politician who schemes and connives to get rewards not due him. He is rather a generous, sympathetic, genuine, and sincere individual who does not find it necessary to claim even the rights that are his. He is free to help others, knowing that the rights of a diplomat never need a champion.

To the diplomatic teacher everything is an opportunity. While other teachers complain about their low salaries and hard work, he congratulates himself upon the opportunity for advancement that a low position offers him. If he has an unjust or an unreasonable parent, pupil, or fellow teacher to work with, he rejoices in the opportunity. He has found a situation to master. To him a task may be new; it may be unfinished; but never impossible. He realizes that anything humanly possible is an opportunity for one who can control people.

CHAPTER IV

THE PROBLEM OF DIPLOMACY

Diplomacy provides for feelings. It is concerned with the likes and dislikes of men and women. It controls people by directing their desires. It arouses and stimulates impulses. It produces results, for it is made up of causes.

The diplomat may have one motive or many motives. He wants friendship or something that friendship will help him to get. He would let people do as they please, but he makes his interests their pleasures. He makes them want to do what he wants done; he makes them happy in the doing of it; he makes them pleased with its accomplishment. He begins with a knowledge of principles by which human nature may be expected to act.

Self is the point of view of human nature. What people like are those things that gratify their natural desires. The desire to own, to be praised, to play, and a few other less powerful urges furnish the basis for most likes and dislikes. Consequently the person who attracts favor is one who has come to be regarded as productive of such gratification. He pleases by playing, praising, giving.

On the other hand, the person who fails to please may be one who has no time to play, no desire to praise, and nothing to give. He stands for interference with the gratification of normal human desires. He does not do, be, and say the things that gratify the selfish nature of those with whom he comes in contact.

Democracy demands instinct satisfiers for the masses. The ideal of the founders of American democracy persists with little modification in the plan and organization of many of our school systems. We have been slow to adopt a policy of placing our school inter-

ests in the hands of specialized agents. While for the sake of safety and economy we have placed many civic organizations and departments of our government in the hands of trained experts, we have been reluctant to allow the school to get out from under direct rule of the masses. It is particularly true in our rural sections, that the public school is left to be buffeted about by the whims and fancies of unspecialized laymen. Tradesmen, laborers, farmers and politicians have schools directly in charge.

Spokesmen for the common people—spokesmen for the taxpayer—may complain about governmental disregard for them and their interests, but to change plans, policies and practices of legislatures, courts, or boards of commissioners is a difficult and tedious task. But not so with the schools. Voters have been reserved the right to assert themselves directly in the management of many of the affairs of the local school. In some states, school funds may be doubled or cut in half by a moment's action of a district school meeting. Personalities, business interests, political chicanery, and family relationships may be made to take immediate effect in the management of our schools.

Since individuals have a chance to assert themselves directly and effectively in school affairs, it follows that the teacher who is so directly a servant of his constituents must provide for the gratification of human desires in those constituents. Every act of the teacher that furthers economy or tends to reduce the cost of the school tends to satisfy the instinctive urge for ownership. Every word or act that expresses or implies approval of individuals brings favor with its gratification of people's instinctive desire for praise.

And so we might go through every phase of instinctive tendencies. The teacher fares best in public opinion who gratifies to the greatest degree human desire.

People are influenced more by the way they feel than by what they think. The art of being popular

may be summed up thus: "Spare the feelings of others." A teacher's sympathetic regard for those whom he serves demands that he save them annoyance and relieve them of pain whenever possible. The dentist uses an anaesthetic to protect the feelings of his patient, and failure of the dentist to prevent suffering will only drive the patient elsewhere for dental service. The diplomatic teacher will dull the pangs of discouragement, disappointment, and failure wherever he finds them, by application of praise, hope, and encouragement. He will cause no suffering, he will drive no sufferers away.

It is not men that govern life, but their desires. Reason is man's defense against having done as he pleased. Who ever reasoned that he ought to like somebody or something and then proceeded to make himself attracted by that person or thing? Purposeful thinking, called reasoning, must depend upon feeling to give it a purpose. Thinking can be done only in meaningful terms, and the very nature of a thought process is determined by its feeling elements.

School must be more or less political. The great majority of people are prompted by selfish motives. Those people who are getting benefit from a school are on the alert for more; those who get no direct benefit are on the alert for at least a part of their share. In so far as it is impossible for teachers to buy from all merchants, attend and help support all churches, board with all patrons, and associate with all groups, it is impossible to be entirely free from the effect of conflicting interests.

Most people are intelligent enough to know the value of organization, and organized selfishness, conveniently called politics, is found in every community. Sometimes from the aggravating effect of prolonged rivalry and agitation, common interests are so submerged in hostilities that a teacher may find his work mainly that of maintaining balance of power. However an attitude of fairness toward all contending

factions will elevate him to a position of favor to all interests, each group more thankful that he did not join the other side than resentful that he did not join their own.

The popular teacher is a pleasure-producer. What anything means to people depends upon its pleasure or pain-producing qualities. A thing that produces no feeling, that gives neither pleasure nor annoyance, simply has no meaning.

Naturally what a teacher means to those who know him is a matter depending upon the feeling that he produces in them. If what he says, what he does, and how he looks is productive of pleasure to his acquaintances, a taste is developed in them for what he has to offer—he is popular. Consciously or unconsciously people are attracted to the source from which they have gained pleasure and are repulsed from sources of annoyance or pain.

The popular teacher makes himself the greatest possible producer of pleasure and happiness. He credits attractive features and attractive clothes with the part they have in making him good to look at. By the tones of his voice and the sentiments expressed he becomes a pleasure to listen to. His very presence is a pleasure.

Most incidents that seem to give pleasure or offense are rather cues for expression of prejudice. The man or woman who suddenly goes on a rampage at some alleged fault or misdeed of a teacher may suddenly have become convinced, but quite likely he or she has only discovered what makes a good talking point in giving vent to a feeling that has been of slow accumulation.

A high school principal in a small town suspended a dozen boys for attempting to organize a general strike of the student body. The students did not respond to their picketing and the twelve who went on the picnic instead of to school were promptly suspended for the

remainder of the week. The merits of all twelve cases were the same and there were no secrets about what was done and how it came about. The boys came from families of much the same type. Their parents may be taken as about equally reasonable. Yet there was great variance in the acceptance of parents of the punishment meted out. One father who happened to be the merchant from whom the principal bought his groceries pronounced his action as well taken while a competitor of his pronounced it an outrage.

Every act of a teacher that attracts general attention is a cue for expression of prejudice and every expression of prejudice by word or act intensifies that prejudice. The teacher who is prepared for the advantage of favorable reception of what he does and says is one who has already accumulated a fund of favor. He has missed no chance to create a pleasurable experience in people. Kind words, attractive appearance, sympathetic attention, and similar pleasure-producing factors have by association so flavored the public consciousness of him that he himself is a pleasure and what he may say or do will from the inertia of public sentiment be received without complaint.

Power attracts easily when accompanied by suggestion of favor. "Nothing succeeds like success." The man of power and influence demands respect. The man with many friends makes more friends easily. He not only is protected on more sides by his friends, but he has more favors to bestow. What he has to give appeals to the instinct of ownership. What aid he can give adds to the universal desire to excel. By his reputation for having his way he is looked upon as a greater potential pleasure-producer.

But power may fail to make popularity. It may arouse jealously, cause fear, or develop hatred. It makes one more significant as a potential pain or pleasure producer, but it is only through pleasure producing or inspiring of hope for future pleasure that

the person of power and influence has an advantage over less important persons.

The successful applicant for a city superintendency had underbid his competitors. His record had been only fair and little was known of him. People hardly expected him to be a great success. He seemed ordinary. What he might do did not promise to be particularly worth while. What he might think made little difference. His favor gave no great distinction. His approval meant little. No other school or community seemed likely to be envious for not having him. He was nothing of which his school or community could boast. He was treated first with indifference, later with contempt by pupils and parents alike.

It appeared that his successor would have a great task to perform in getting order out of the chaos he left. Several hundred dollars more were spent on salary the following year to get a bigger man. This new superintendent had refused several other good offers. He had demanded a high salary. He impressed the community as a significant, independent, powerful individual. People were thrilled by his notice and were indeed glad to make his acquaintance. Praise, gratitude, or attention from him gave satisfaction and delight while for his helpless predecessor they had brought embarrassment, derision, and contempt.

People are for the most part unconscious of the pleasure-pain producing qualities of the individuals whom they like or dislike. Only when the feeling is intense can we single out what we like in a friend, and even then we fail to recognize the multitude of minor sources of satisfaction that he has shed upon us.

Any attempt of a person to tell why he likes someone leaves most of the reasons unmentioned. He may say, "He is so generous and good hearted," or "He is very interesting company," but these broad statements single out nothing. What is generosity? What is interesting company? Such expressions are only evidence that the person in question has given this

friend many pleasurable effects of a certain general type.

Mr. So and So may appear on the street needing a haircut. That feature of his appearance is unfavorable and causes a mild sort of annoyance. But for how long did that need exert a lesser annoyance to observers before they singled out the cause, before his hair became so noticeable? It is only reasonable to believe that each of us is constantly shedding upon those about us minor pleasures and pains, singly too weak to catch attention, but which combined are sufficient to make up a feeling force or sentiment that is friendship or enmity.

The teacher who is popular is one who radiates a preponderance of pleasure-producing forces. What those forces are and how they can best be made effective is our problem.

CHAPTER V

PERSONALITY

It is needless to say that the problem of popularity can not be solved without early encounter with the term personality. In fact, our problem grows largely out of two factors: the willingness of people to accept personality as sufficient explanation of popularity, and their tendency to regard personality as a quality impossible of analysis—a gift impossible to acquire.

If our efforts at explaining popularity are to be worth while, they must begin, not end, with a reference to personality. If we accept personality as a distinguishing mark of those attractive people whose friend-making qualities we admire, we may as well consider what personality is made up of and how it may be acquired.

Personality is one's significance. In a broad sense it is a sum total of all that a person is. It includes every characteristic that distinguishes him from other persons.

But in a narrow sense personality means significant points of individuality rather than a mass of individual differences. If the term is to express anything, it must refer to significant individual differences—significant because they produce feelings in those who observe them. It is in this narrow sense that personality has a meaning in the discussion of friend-making qualities. The characteristics of a man which give me a feeling toward him determine his meaning to me. They make him significant, and if my acquaintance with him arouses no feeling in me toward him, if he means nothing, I may well express my estimate of him by saying that he lacks personality.

All of us can number among our acquaintances men and women who are immensely significant. They may or may not be pleasing in appearance. They may

or may not be well educated. They may or may not have wealth, power, or special talent. But they do have friends and admirers—yes, and most likely enemies too. They are significant, they mean something—they have personality.

We know men and women who likewise may or may not have what might be termed good looks, may or may not have education, wealth and power, but who seem somehow to mean nothing. They usually have neither friends nor enemies. They impress no one, they have no significance—they lack personality.

The person who would make friends must be significant. Without significance he is nothing and can possess no pleasure-giving faculty. For the one who would be a pleasure-producer, let us see how personality comes about.

Personality is based upon confidence in self. Whatever else may be involved in personality, this simpler quality of self-confidence always accompanies it. Let us pick out an individual whose friendship is courted, whose companionship is in demand, who is generally well liked. This person is not suffering from a consciousness of his own weaknesses, inabilities, and shortcomings. He is too busy undertaking things, finishing other things, and planning still others to be bothered about his limitations. He may not be particularly successful in his undertakings but he refuses to recognize inferiority as an essential part of his individuality.

Personality has been defined as "radiated confidence in one's self." Such a definition makes confidence in self the first requirement. How one is to get that confidence is naturally the first question of one who feels the need of stronger personality.

The defensive mental attitude known as "inferiority complex" is accepted nowadays as the cause of many of our psychological and social shortcomings. It accounts for the reluctance of the timid and bashful to enter easily into companionship with others. It accounts for the inability of men to make up their minds

to launch out into new undertakings. It accounts for the envy of that jealous individual who dreads comparison with those who might bring out and expose his inferiority. It even accounts for the boastfulness of the person who imagines or exaggerates his own good qualities from fear that his insignificance may be found out.

It is easy to see that inferiority complex precludes strong personality. It is the very absence of that prime requisite, confidence in self. It must be avoided by the person who would have a strong personality.

Personality can be developed. But psychologists tell us that inferiority complex is the result mainly of childhood suppression. Must we adults study personality only to regret that we did not inherit natural capacities and fall into a childhood environment favorable to development of personality? No, there is something to be done to lessen any inclination toward inferiority acceptance that any of us may have.

The man who feels submerged in the presence of others or who otherwise lacks confidence in himself has much in common with one who is possessed with an undue feeling of fear in the presence of danger. A feeling of fear is intensified by its expression. When a coward has by his will power and presence of mind lessened the expression of his fears he has become less a coward. When he stubbornly refuses to gratify his impulse to run, when he stoically condemns the shaking of his knees and the pallor of his face, he is on his way to becoming a hero.

The person who lacks confidence in himself is a kind of coward. He is afraid of himself. To explain how childhood experiences may have made him so does not prescribe a remedy. To discover how inhibition of all words, acts and looks that betray a tendency toward acknowledgement of inferiority will reduce it, even remove it, is the hope of those who would feel greater confidence in themselves.

In emphasizing the value of an attitude of confidence in self we must not confuse the one prompted

by justifiable estimate of personal self-worth with the "bluff" of the man who is alarmed about his own worthlessness.

Self-confidence will not give personality to the man without some measure of real worth, for personality is "radiated confidence in self." The person who has developed confidence in himself must have real worth to make others feel that same confidence in him.

The person of strong personality need not be good, in the ethical sense of the term, but he must be good for something. The gambler who wins is not without some of the attraction that we call personality. The preacher who prepares and delivers sermons well, and does and says the things that are a part of the work of a preacher needs only the bearing of one who knows his business to be an attractive personality. The teacher who knows his job and who has schooled himself to estimate himself fairly and to act accordingly is not without some of the attractiveness of a strong personality.

Personality is personal magnetism. To contend that we should not stop with personality as a mysterious factor responsible for much of a man's popularity and then to go on only to show that it is "radiated confidence in one's self" yet leaves much unanalyzed.

The man who is really "good for something" and fully realizes his merit may yet lack strong personality. He may know that he is a good card player, good dancer, good conversationalist, good athlete, or good singer. He has a genuine feeling of importance, hence confidence in himself.

But the self-confidence of that individual may yet need to be "radiated." His feeling of confidence comes from his own estimate of worth. Yet while it is his feeling that gives him confidence in himself it is the feeling of others that determines whether that confidence is radiated or given off. And so we again come to the problem of what people like, what is attractive to human nature, and again selfishness is the key to

our explanation. The man of strong personality not only believes in himself, but his suggestion of that confidence is sufficient to lead others to hope for some gain from his power. The good athlete or movie actor is magnetic or attractive to would-be athletes or would-be movie actors who consciously or unconsciously hope to get ideas to improve themselves. He may be attractive to some who simply aspire to have the prestige that goes in some circles with having met, talked with, or chummed with a celebrity, but he must be attractive, and to be attractive he must have something to offer.

Personality may be either positive or negative. Personalities are generally spoken of as strong or weak; men and women are thought of as having personality or lacking it. Such consideration of the term gives us no way of properly estimating the negative magnetic attraction of those repulsive individuals whom we all know.

It seems nearer the truth of the matter to refer to people who generally repel as having negative or minus personality as compared with those who are generally attractive.

There are among teachers too many of these negative personalities. They somehow survive although generally buffeted about from job to job and from town to town. Common courtesy and respect for the profession make people endure them, but not without a certain longing for relief from the annoyance.

Just as teachers with positive personalities influence people to want to be with them so do those with negative personalities influence people to want to be where they are not.

The teacher with the positive personality needs only to make known what he would have done and his suggestion enlists everyone in his behalf. The teacher with the negative personality needs only to make known what he would have done and his suggestion arouses opposition to the thing he wants. For the one

we would all be accomodating; for the other we would all be contrary.

As we line up in our minds those people among our acquaintances who have outstanding personalities of the positive and negative types, it is difficult to point out tangible differences although we feel them. It is not possible to show that the attractive ones are consistently better looking, dress better, are more honest or better behaved than those who are repulsive. It is noticeable and significant, however, that of the positive group no member is conspicuously lacking confidence in himself, while that first essential is lacking in many of the other group.

To be popular, in as far as personality is a determining factor, a teacher must have outstanding points of superiority in one or more lines; he must properly recognize his own worth; he must show such confidence in himself as will suggest it to others; and he must inspire in people confidence that his powers and abilities will contribute to their happiness. Let us consider how he may achieve the last two of these objectives.

CHAPTER VI

FIRST IMPRESSIONS

All friendships and all enmities are outgrowths of new acquaintances. What we think of a man to-day depends upon what he meant to us yesterday. Our impression of him yesterday was nothing more than a modification of the impression we held of him the day previous. Whatever he may come to be in our estimation will have at its bottom what he appeared to be on first acquaintance. That first meeting gave him a significance and will have a part in determining the nature of all our future dealings with him.

New acquaintances are potential friends ready for the making. The diplomat appreciates friends and misses no opportunity to make himself a pleasure to meet. He knows not what their acquaintance may mean later nor what their favor is worth, but he is resolved to develop whatever favorable possibilities they present. Whatever knowledge and skill he possesses he puts to work at establishing himself as a pleasure producer in the feeling attitudes of those who are coming to know him. He acts in the belief that friendship, like other good things, begins at the beginning.

First impressions leave lasting prejudices. People are reluctant to change their minds. They do not give up opinions easily, for to do so confesses error in their judgment.

In as far as acquaintance of two individuals means anything, it develops a feeling attitude of one toward the other. They may be mutually friendly, mutually unfriendly, or one friendly and the other unfriendly. In any case, be the feeling favorable or unfavorable, intense or moderate, it leaves the individual on the lookout for reasons to support that feeling. If a person is favorably impressed by a new acquaintance, his prejudice keeps him alert for evidence to support

his opinion already formed. Discoveries out of harmony with his judgment already rendered meet no felt need of his; they serve no purpose for which he has a use. Consequently, they seem worthless, make but little impression, and are usually passed over.

The teacher often goes to work among strangers, but those strangers will not remain such long. Every day some of them will be initiated into his acquaintance. His work will naturally bring him in contact with many of them, others will happen to come in contact with him. Here and there will be a prejudice that has preceded him, but for the most part the fact that he secured his position should insure him an even chance, if not at least a slightly favorable inclination of public sentiment.

If the teacher is tactful, he will make his first days count. He will concern himself with the business of creating a favorable first impression in everyone. He will come rested and mentally and physically fit. Consequently, he will be alert to do, say, and be what will make him a source of pleasure. He will receive each newly made acquaintance into a fellowship that is and promises to be one of pleasure and satisfaction. How he will use an attractive appearance, pleasing voice, sympathetic attitude, and suitable conversation will be taken up in succeeding chapters. It is sufficient here to say that the diplomatic teacher will be at his best at this time when strangers are to be primed for friendly relations with him.

In coming into a new situation the teacher will need to be alert for annoyances that sometimes creep in from unexpected sources to fix themselves upon him. Sometimes a thing that to one is harmless, even meaningless, to another may strike up associations and arouse memories that are thoroughly hateful.

A young superintendent came into a town where he had been newly elected to take charge of the schools. Realizing the importance of making early acquaintance with prominent people of the town, he began making

acquaintances by calling upon some of the leading merchants at their places of business.

The first store he visited was a hardware. The proprietor was at work at his desk at the rear of the store, as the visitor was told by the clerk who stepped up to wait upon him. The proprietor only glanced up from his work, then resumed it as if no one were about. The superintendent walked back near the desk and waited a painful period of several minutes for an opportunity to introduce himself without causing a material interruption in the work of the man at the desk. At last a bored acknowledgement of the stranger's presence was made by the proprietor who paused to look up and ask "What do you want?"

The superintendent began to wonder what he really did want, but he introduced himself hoping to make the best of a bad situation. The merchant's attitude of indifference changed but little and lacked the cordiality which his caller expected. The superintendent made his call short indeed, for his venture was bringing him neither pleasure nor profit.

The next store where this new superintendent made a good will call was another hardware, that of a competitor of the man just visited. This time he was received even less cordially than before. The clerk informed him that the proprietor had stepped out, and that while he would be back in a few minutes, it would not be worth while to wait for him, for he had been annoyed by three persistent specialty salesmen that morning already, had refused to listen to two more and would most certainly not be interested in another, whatever he might have to sell.

Then the superintendent realized why he had been so unsuccessful in striking up pleasant acquaintances. The portfolio which he happened to be carrying was like those carried by specialty salesmen and house-to-house canvassers. Needless to say, he left his portfolio behind when he made further calls.

Proper and suitable introduction does much to make the beginning of an acquaintanceship the beginning of a friendship. In our concern with the meeting of people we often overlook the fact that what they mean to us and what we mean to them depends largely upon the introduction we receive. Our common interest or the occasion of our coming together that makes our introduction in order, what is said as a part of the introduction, and the person who gives the introduction all help to give a flavor to the acquaintanceship thereby created.

Forced introductions have little to recommend them. If two persons have no common interests, they should neither be burdened with the necessity of becoming acquainted nor annoyed with the necessity of acknowledging a meaningless introduction. When two strangers happen at the same time to have business with an acquaintance of both of them, they may need to be introduced to relieve an embarrassing situation. Their interest in the person with whom they are both acquainted and the probability of their later developing common interests will have to suffice as justification of their introduction. But the occasion of such introduction gives a very weak start to the development of a friendship if it is not actually a source of annoyance to all the three parties involved.

The diplomatic person wants to be introduced to those who have interests in common with him and to those whom it will be worth his while to know. He may express a desire to meet a person or he may by his presence at a proper and opportune time invite an introduction. He will see to it that he is introduced by a friend of the other party, by one whose recommendation expressed or implied in the introduction will give him a promising start in a new friendship, by one whose own popularity makes the meeting a pleasure.

Self-introduction has the advantage of coming from what is clearly a genuine desire to make someone's acquaintance, but it lacks the very great advantage of

the recommendation of a third party. Except in case one is among strangers or in case one has great need for immediate acquaintance that cannot be made through a third party, it seems best to discriminate against self introductions and to await the opportunity for presentment by a friend.

An effective greeting must be cultivated. A spirit of cordiality must be behind a meeting that is to be a real pleasure. A feigned, unfelt interest is always evident.

But unpremeditated following of impulse, even though that impulse be prompted by a genuine interest, is not enough. Without practice, drill, and attention to details it may make one awkward, embarrassing, or otherwise annoying. Tone and inflection of voice, facial expression, and hand clasp are three factors that characterize a meeting. To be effective in showing friendly spirit and in occasioning one, those three factors must be cultivated. Each needs to be planned in accordance with accepted practices and to be made automatic by drill.

An effective handshake cannot be artificial, but there are rules that will make a handshake better show the pleasure, enthusiasm and cordiality behind it without occasioning embarrassment. Because individuals and circumstances vary, we cannot reduce shaking hands to an exact process, but probably the effective handshake is a firm grip of increasing firmness and of about three seconds duration. The most unsuccessful attempt at such a handshake will be far better than the limp thrust or the vise-like grip with which we are often greeted.

Besides the handshake there are other factors involved in the greeting of a new acquaintance that help to elevate a person in his favor. While a piercing stare or a shifting glance gives neither confidence nor pleasure, a pleased and interested look directed into the eyes of the other person during the handshake and accompanying remarks results in both confidence and

pleasure. A pleasing tone, a facial expression that a real pleasure justifies, and a gracefully controlled standing position, each help to make one an attractive and pleasing discovery to the one whom he meets.

Remembering names and faces pays a powerful compliment. To meet a newly-made acquaintance with a "How do you do, Mr. Brown?" gives Mr. Brown the satisfaction of having made an impression. He feels the thrill that comes from seeming significant. A simple "How do you do?" leaving out "Mr. Brown" because of failure to recall the man's name gives one time to get prompted by some third party who does know him. The blunder of misnaming Mr. Brown by calling him Mr. Black or Mr. White, like failure to recognize him altogether, is a very poor disposal of an opportunity. Both forgetting having met him and confusing his identity with that of someone whom he is probably glad not to be, are a type of insult. They cause embarrassment, wound pride, injure feelings and create disfavor.

The diplomatic individual clinches each name in his memory. He makes sure of the correct pronunciation of the name at the time of his introduction. He repeats that name to himself several times immediately after making the acquaintance, fixes it in mind together with a careful observation of the person to whom the name belongs, and at his leisure drills himself upon the recall of both the face and name.

CHAPTER VII

MANNERS, DRESS, AND PERSONAL HABITS

Good manners demand respect. Politeness shows knowledge of the accepted obligation of persons toward others. It is a compromise by which we through custom have agreed to be considerate of the feelings of one another. The lifted hat or the relinquished chair pays a tribute to a lady. She is happier for it. So long have we bolstered up and kept alive our respect for women by such formal courtesy that any lack of it is distinctly annoying.

The tactful person cannot be without good manners. Politeness is tact itself. It shows knowledge of accepted practices of fastidious and cultured people. It shows a willingness to carry out the ways of cultured people. It makes one a pleasure-producer; the lack of it makes one a producer of annoyance and embarrassment.

The teacher cannot afford a second best suit. Manufacturers realize well the importance of attractive packages and sometimes use wrappers nearly as costly as the merchandise they contain. The fancy box, quite as much as the candy in it, gives charm to the gift. Attractive cans and cartons increase sales even of staple groceries. Artistic and highly decorated bottles, boxes, and jars are essential to the sale of drugs and toilet articles.

It is a fact that people do pay the extra price for goods in fancy packages and they do not acknowledge that the quality could be the same in bulk goods. Somehow attractive wrapper adds attraction to its contents. Candy in a costly box is really more satisfying than that same candy in a common paper bag. It really serves its purpose better.

It is true too that the people will pay more for the services of a teacher tastefully and attractively

wrapped and decorated than they would for the same person in common garb. Neat, clean, tasty, well-fitting clothes are so closely associated with the wearer that they become a part of him in the consciousness of the observer. Pleasing dress makes him a more pleasing companion. It makes him more popular and makes his companionship more in demand, for when we like a person we are not able to single out each factor that helps to gain our favor. We do not imagine him, what he says, how he looks, what he means, in combination with clothes he does not wear.

Under no circumstances can a teacher afford cheap clothes. Cheapness always creates contempt. The worthy teacher cannot afford to wear anything that suggests worthlessness. Any suggestion of cheapness fixes itself on everything about it. A man cannot get so high in our esteem but that cheap shoes with falling arches and run over heels, a bargain counter tie, or a part wool suit will give him a setback never completely to be overcome. He can never again gain our confidence in the safety and dependability of his pleasure-producing qualities.

It is sound economy that prompts us to buy good clothes, clothes that gratify our pride, and clothes that justify care that will make them last. It is tact that prompts us to make our clothes a distinct asset to us in the matter of suggesting worth and giving pleasure. "Dress oft proclaims the man," and consciously or unconsciously those about us are attracted or repelled by the pleasure-pain producing qualities of our dress.

The tactful teacher will strive to make his apparel add to his attractiveness. While any garment that attracts attention away from the person is not to be recommended, it is important that each item of apparel and one's whole combination of costume exercise a pleasure producing effect upon observers.

It might be well to point out here that clothes good to look at on people of other walks of life would not be

acceptable on a school teacher. His relationship to parents and business and professional men recommends for him a moderately conservative make up. He should avoid the monotony of a sameness in dress, but never should he get out of the range used by well dressed men of the business and professions about him.

The tactful teacher will not wear a cap on the street, for really big men and those who demand respect and confidence of people do not wear caps so out of place. They wear caps at golf or out hunting, but for street wear they leave caps to boys and boyish men who do not yet appreciate the limitations of the proper use of that article of apparel. He accepts no shipment of ties sent on approval by a mail order house, whether that mail order house claims to be a worthy blind man or not. He wears no badges or buttons that he doubts the positive fitness of. He accepts nothing for a part in the scene he presents with the conclusion that "it will do," for unless it adds to the attractiveness of his appearance **it will not do.**

All teachers need help to dress themselves. There are some men and women hoping somehow to continue on in the work of teaching who have evidently dressed themselves. They are men and women who would hardly prepare their own medicine when they are sick, who would allow only a mechanic in whom they have confidence to repair or overhaul their cars, but who reserve the right to dress themselves as they see fit. They admit that there are some fields of endeavor in which they need help and advice but they assume, with little or no thought, that how they should dress is purely a matter of their own individual tastes.

Consequently, among teachers we find the lady who aspires to appear ultra-fashionable. She spends much of her time and most of her money trying to imitate in her amateurish way the dress of the social elite and always to have the latest thing out. And there is the lady who is able to boast of the economy of her dress; she is a patron of the bargain counter. There are men

ranging in appearance from that of a college sheik to that of the plowboy in his "Sunday clothes." It is needless to say that neither extreme is found in the dress habits of the teacher who is most pleasing to behold.

The most popular teachers, as a rule, show good taste in dress as well as in other matters. Or rather, they show good taste in selecting advisors in selecting clothes. They buy their clothes not from mail order houses or stores that make price a great appeal but from stores that render service.

Every professional man or woman should have the services of a good tailor, patronize some good store consistently, and select a salesman in whom he or she has confidence. Such a tailor or salesman can be made to stand behind the colors and styles he puts out. The egotistical buyers who show an inclination to tell store clerks exactly what they want will find those clerks trained to approve heartily for their peculiar styles of beauty of any garment they admire, but he who takes pains to get a salesman who is well recommended and to lay his case before him will not make himself freakish nor will his clothes exert an annoying influence upon those who look at him.

Habits of neatness and cleanliness are essential to popularity. That cleanliness is next to godliness is a common acceptance. Many a teacher has remained low in the esteem of people because he or she failed to recognize the importance of personal habits of neatness and cleanliness. The race has long suffered from the consequences of untidiness, carelessness, and indifference. Wherever they appear they bring their heritage of annoyance and contempt.

Nor is it the average degree of neatness or cleanliness that counts. The finer sensibilities of people demand that they notice and remember the worst offences against tidiness. The man with unpolished shoes, unpressed trousers, a soiled collar, unkempt fingernails or an oily skin gives himself a set back in our esteem that can never be completely retraced, and

one whiff of an offensive breath is enough to reduce the attractiveness of one's individuality to the vanishing point.

The teacher can be certain of being well groomed at all times only by reducing his efforts to routine. To decide whether one needs a fresh collar, a shine or a haircut requires effort. It takes one's attention from other important matters, or what is worse it may sometimes fail to take one's attention from other important matters and allow such an important item to be overlooked. And too, the person who notices that his fingernails need attention or that he is in need of a haircut has been suffering popularity reverses already. His nails and hair are not only suggesting need now, but for some time have increasingly failed to add attractiveness to his appearance. For several days people though probably unconscious of the cause have been less favorably impressed, less strongly attracted by his appearance.

The tactful teacher can make himself easily and safely well groomed by forming definite habits and arranging definite and well planned conveniences. Haircut, shave, and bath and other operations of one's toilet are needed about so often and proper intervals between them can be quite well predicted. Stubborn adherence to a schedule will soon reduce it to a mechanical procedure. Both the effort required and the danger of omission are thereby reduced to a minimum.

Time and effort can be saved by fixed arrangement of place as well as time. There should be a convenient place for the clothes brush, another for the shoe shining outfit, and others for the tooth brush, nail file, and shaving outfit. Everything should have its place and be kept there. A laundry and cleaning and pressing arrangement should be made that will insure sufficient changes for both daily routine and for emergencies.

CHAPTER VIII

HEALTH

We must have health if life is to be worth while. To carry out the trying work of a teacher, abundance of health is an outstanding need, but for our purpose here let us consider the importance of health to teacher popularity.

Sickness is repulsive. Nature has taught us to abhor sickness. Avoidance of disease as a thing loathsome has been too long a survival of the race to be disregarded now.

Much of the work of education is aimed at the sublimation of human instincts for which reason tells us the race has outgrown the need. The instinct to fight, even though it was for ages essential to the existence of the individual and of the race, is in its crude form disastrous now to both the individual and the race. The instinct to steal, rob, or otherwise to get the belongings of others unfairly constitutes a major problem of present day society, although the past demanded of our ancestors that they use every means possible to provide for themselves. Present day acceptance of the Golden Rule directs us to idealize sympathy, charity, and brotherly love. We assure ourselves and others that we should have compassion for the sick and afflicted. By praise and approbation we attempt to arouse and keep alive the purely human impulses of tenderness, sympathy, and helpfulness toward those suffering from disease and affliction.

But while we are engaged in elevating ideals and modifying instinctive tendencies we must acknowledge that we have as yet developed only a veneer of culture and that natural instinctive or animal-like urges are only beneath the surface and are constantly striving to assert themselves. We have not destroyed the fighting impulse; its existence is evident in the destructive

competition all about us. Centuries of our efforts have not been sufficient to rid us from the impulse to steal; human activities are often prompted by the desire of people to get what belongs to someone else.

So it is with the human abhorrence of disease. Sentiment and reason perhaps prompt us to share the distress of those who are sick and afflicted, but instinct urges us to avoid them and to relieve our minds of the consciousness of their suffering. The invalid is seldom troubled by too many friends. In fact, the most pathetic part of his affliction is the avoidance of him by people. Through a sense of duty and with distinct effort they may call upon him, but the calls become less and less frequent as human nature permits his suffering to be forgotten.

Ill health is a burden which a teacher is seldom able to carry with him into a place of public favor. Good health, on the other hand, adds materially to whatever attraction he may have; for as people are attracted by strength they are repelled by weakness, and as they are fascinated by health they are repulsed by sickness.

Diseases of the skin are a common source of repulsion The man and woman who are sick suggest sickness. They stimulate the imagination to distasteful thoughts. We are happier to avoid them. But diseases characterized by skin eruptions call into play the instinctive urge that saved our predecessors from death by the many contagious and infectious diseases that have haunted the race since its beginning. Reason may deny that there is danger in a skin disease and habit may come to disregard it, yet the subconscious effect of the racial instinct is a feeling of annoyance. Human nature does not permit us easily to grow fond of people characterized by symptoms of scourges that have at times all but exterminated the race.

It naturally follows that the teacher who would be attractive should take every precaution against infection. Since most skin diseases are infectious, cleanli-

ness and generous use of disinfectant on every scratch, blister or skin abrasion are essential habits.

It should be remembered, too, that incorrect diet, overeating, and other habits that cause constipation dispose one toward skin eruptions. It is often convenient for teachers to eat irregularly, lunch between meals, or even to substitute sweets for the food they need. Paying board may encourage the teacher to eat as much as he likes without exercise of judgment in the matter of what is best for his health.

From all such errors may come inefficiency and loss of health, or possibly only a greasy pimply complexion, as the protest of the skin against its overwork as an excretory organ. In the interest of his health the wise teacher will practice the principles of hygiene which he is prepared to teach. In the interest of his standing with people, he will keep himself free from the abomination of a sore or pimply skin.

Diseases that affect the teeth are powerful enemies of personal attractiveness. To understand a speaker most easily the eyes of listeners are generally directed, not at his eyes as is commonly assumed, but at his mouth. The movements of his lips play an important part in making him understood. When his appearance is called to the memory of an acquaintance, the nucleus of that picture is his mouth. If his mouth is attractive it adds attractiveness to what his companionship means. If it is unattractive, it lessens the pleasure which his company would otherwise have given.

Little hope for popularity has the teacher whose companionship means the necessity of looking at a display of crooked, decayed, or cheaply repaired teeth. Worse yet is the effect of receding gums and the accompanying offensive breath.

Regular daily brushing of the teeth and the regular attention of a dentist are generally recognized as necessary health measures, but without them health will

long outlast the attractiveness of one's personal appearance.

Doctors and dentists should be visited as a matter of habit, not from necessity. Someone becomes ill. He asks for medical advice only when he can no longer go about his work. He has allowed odds to develop against his physician. He has denied his doctor the privilege of supplying ounces of prevention; his case now demands pounds of cure.

Besides endangering his health this man, who has allowed his system to run down and permitted disease to get a hold upon him, has been suffering from a loss of personal attractiveness, perhaps for a long time. He has lost much of the confidence he once had in himself. His mind is burdened with fear and apprehension. His body lacks strength and alertness. He is losing the primary essentials of happiness—health and friends.

Regular visits to dentist and doctor every few months is a growing practice among people who must keep fit, fit to work and fit to appear. He will do well to give the dental and medical professions an opportunity to preserve in him both these types of fitness so essential to the success of a teacher.

CHAPTER IX

DIGNITY AND POISE

About popular men and women there is a certain bigness that somehow indicates mastery of self and inspires the confidence of others. It is an attitude that enables one better to stand criticism, that makes one less susceptible to undue influence of others and that keeps one's mind clear and one's judgment sound in times of emergency. That bigness, that attitude of body and mind which so stands for satisfaction and safety as to place one's favor and friendship high in the esteem of others, may be expressed in the terms dignity and poise.

While dignity and poise are prompted by judgment and pride and are made up of grace and ease, they are not ends in themselves. Dignity for dignity's sake and poise for the sake of poise will defeat the purpose of one who would be popular. If they presume in a person worth that does not exist they provoke only ridicule and arouse only contempt; but if they announce and represent favorably the worth that does exist in a person, they help that person to win the popular favor he deserves.

Grace and ease require practice. Those who are lacking in grace and ease should accustom themselves to rehearsal before undertaking a really important step. The successful musician realizes the importance of practice. The successful athlete does not spend his time and energy wishing for success and fearing failure. He practices. So must the diplomatic teacher.

Teachers sometimes feel and appear awkward in the simple act of walking across the floor. How much more awkward do they seem applying for positions, talking to complaining parents, borrowing money, and performing the thousand other important acts that fall to teachers. They approach and enter into such

critical undertakings as if luck were the all determining factor. They appear, they perform, they assume the part they are to play, without a single rehearsal. They trust some power that they know does not lie within them. They hope to make themselves and their interests attractive to the other parties involved, but they have mapped out and rehearsed no scenes and they have anticipated no cues.

The diplomatic teacher looks ahead. Nothing surprises him. If he is to make a public address, he gets access to the platform he is to use, or to one similar, for repeated rehearsals. Private conferences of the many types that come upon a teacher unannounced will find that his imagination has already set a stage for the role he is to play. He meets emergencies easily because to him they are not emergencies.

There is a tendency in some people to avoid the painful consciousness of error. They refuse to recall to mind the mistakes of the day. They have a sort of superstitious reluctance to admit their error even to themselves. But not so with the diplomatic teacher. He makes each day's experience count. He reviews each day's errors and formulates corrections for another time. He regards every exacting duty or situation as a genuine opportunity to prepare himself for similar and more difficult emergencies in the future. He acquires grace and ease.

Both modesty and effrontery are antagonistic to success. Modesty, as the word is generally used, means distrust of self. It is that trait of an individual that makes him blind to opportunity. The modest person has no nerve. He lacks confidence in himself and naturally he lacks the confidence of others.

Effrontery injures feelings and wounds pride of others. It refuses to acknowledge either superiority or equality in others. It prompts people to assume significance that they do not possess, to push themselves in where they are not wanted, and to become in general a source of annoyance.

The person of poise stands firmly between these two extremes. He fairly estimates his own capacities and weaknesses. He possesses a genuine appreciation of his own worth and of the worth of others. He acts as he feels, but he does not feel subdued.

Lack of poise often results from lack of purpose and from habits of apathy. Confusion is never the fate of those who are resolved on a definite line of conduct. It is rather the fate of those who have time and energy to use unguided by reason and a primary purpose.

The teacher who possesses poise has no time to dilly-dally with idle fancies. He does not read a book, speak to a passing neighbor, or buy a postage stamp without a purpose. Each of such acts is planned and carried out in pursuance of an objective, that of succeeding in his work and in life. And this success is determined by and measured by the likes and dislikes of people.

The effect of embarrassment is hard to distinguish from that of guilt. The timid person, the one who has not by reason and careful practice rid himself of diffidence, arouses suspicion. He may be shifty-eyed. He avoids people. He looks and acts the part of a sneak. His appearance forbids the confidence of people.

The man who is adept at gaining confidence and favor has overcome embarrassment by denying it expression. So long and so often has he watched himself behave, each time drilling himself for improvement, that he has overcome the feeling of embarrassment. Increased confidence in himself supports and is supported by the habit of looking people straight in the eyes, the habit of forbidding muscles to relax and to allow the body to sag, and the habit of displaying a readiness to meet whatever matter is worthy of attention.

Presence of mind sometimes not so advantageous as its accessibility. Time is precious and even remnants of it should be utilized. A few minutes needed to walk to school may be used to lay plans or to solve problems. To the busy teacher there is no time to loiter or to loaf. To wait means only to take up some of the plans and problems that have been accumulating, while the thing already undertaken is temporarily put off. Time spent awaiting turn in a barbershop or waiting trains in a station may be utilized in reading, in studying and in thinking.

The meeting of an acquaintance calls only for a simple greeting or nod of recognition. Such an incident needs hardly to enter one's consciousness. Worth while people are too busy to greet each acquaintance happened on to, as if the meeting were one expected or one of great importance. In meeting someone he knows, the teacher with poise does not act as though the incident marked a red-letter day in his life.

The person of poise does not accept, as worthy of attention, anything that happens to be at hand. A poster in a window, a dog fight in the street, an oddly dressed person, or a cripple does not command the attention of a person of poise. Flighty attention is puerile; commanding presence belongs to the man or woman who seems to know what he or she is about. The habit of accepting the present setting as worthy of enthusiasm creates contempt and is one that cheapens a teacher in the esteem of people.

Display of awkwardness provokes contempt. To be accommodating teachers are tempted to do things for which they are not trained. If playing tennis would make one fit into his opportunities better, he should learn, but not by playing with those whose admiration he would gain. Private lessons or lessons out of town would be in order if he cannot convince himself that his time might be otherwise better employed in gaining the favor of his acquaintances.

Well-meaning teachers are often led by suggestion,

to work at things for which they are not fitted. "Let the shoemaker stick to his last" is good advice to anyone who would have the confidence, hence the favor, of people. A teacher who volunteers to work beside those more expert than he will find himself, and what he might hope to have to offer, less acceptable because of the unfavorable comparison which he has brought upon himself.

On the other hand, let the teacher who sings well sing, the teacher who plays tennis well play. Success breeds confidence. Confidence makes favor.

A habit of punctuality makes increased popularity. Coming to church, to lodge or to other meetings ten minutes early suggests that one's time is not much in demand. People who keep folks hungering for their companionship will see to it that they do not display time to waste. In fact the diplomatic teacher has use for all his time and certainly has none to waste in public.

Arriving late is even worse than arriving early. It inconveniences people and causes annoyance. The tactful person may offer good cause for being absent but hardly for being tardy. Haste in coming might seem partly to justify the weakness. Helpless people get excited and hurry while people with poise do not.

Promptness means arriving on time and departing likewise. Going to church, theater or party should be timed to give one two or three minutes to get seated. Early comers who might be interested will see him come in and know that he is there. Leaving such meetings should be as prompt as the drift of the current down the aisles and through the doors make natural.

Popular people control their feelings. People who command respect are those whose faces cannot always be read easily, but whose eyes look calmly into the eyes and hearts of others. They display power by being able to control themselves.

Fits of anger lessen confidence of people, as to a lesser degree do curiosity, anxiety, embarrassment, and fear. The diplomatic person will not sacrifice the

right to direct his thought, words, and action so as to contribute most to his purpose. He will be consistent and not for a moment will he surrender himself to an unreasoning passion. He will assert his superiority by letting others become angry; he will not let go his wits.

A village school superintendent is known recently to have made a house-to-house canvass of his district in order to gain support for his candidate for the district board. Defeat of this candidate would cost the superintendent his job. The personal appeal was made by the superintendent that if he were refused that school for the next year he would not be able to get another. Through over thirty years of school administrative experience this man had been kept down to a village school superintendency. He was a school man of keen intellect; he was regarded as an instructor of exceptional ability, but he was forced to pay the price demanded by society for the privilege of harboring a vicious temper. His easily provoked fits of rage had accumulated for him overwhelming enemies in every community where he worked. He was then a pathetic figure fighting off for another year his dismissal from what seemed likely to be his last school.

But anger is not the passion that most commonly discounts the popular standing of the teacher. Most teachers are unmarried. Present day demands of superintendents and school boards are for teachers who are personally attractive. It naturally follows that with teachers and among teachers there will spring up love affairs and drifts toward matrimony; nor would we discourage, much less forbid, such developments. Rather would we remind the teacher of the danger to his standing that attends outcroppings of the love impulse. For, first, love affairs tend soon to come to the stage where, to the couple involved, nothing else seems to matter, where opinions, wishes, likes and dislikes of others seem of negligible importance; second, love affars quickly invite comment and

stimulate imaginings of such nature as leaves one none the better off for having been discussed.

The diplomatic teacher will keep in mind that to engage in a love affair and at the same time to suffer no loss of general favor is a delicate undertaking. He will constantly remind himself that "Love is blind and lovers see not pretty follies that themselves commit." Perhaps he will enlist the help of a friend who will consent to serve as check on his appearances. He will leave nothing undone that will help him make the friends he feels the need of; he will leave nothing undone that will keep him feeling the need for the friends he has made.

Nervousness lessens popularity. The fidgety person demands no respect and inspires no confidence. Imagine the attraction of a dentist who throughout a consultation strokes his face, drums with his fingers, and shifts from position to position. Or the banker with a nervous cough and a nervous laugh, the doctor who wiggles his foot, swings his leg, and fingers his watch chain; the teacher who shows any such lack of control and waste of energy.

We find ourselves attracted to people who are calm when we are excited. The teacher we like is the one who has no energy to waste, who is always composed and who makes every act or movement count. His calm voice, convincing judgment, coordinated purposeful action make us feel a need for his kind among our friends.

CHAPTER X

CONVERSATION

The work of a teacher calls for much talking, and probably nothing has a greater range of pleasure-pain producing qualities than what he says. Shakespeare has his Phoebe say "yet words do well when he that speaks them pleases those that hear." Let us consider what part conversation can be made to play in the development of one's popularity.

Danger lies in too much talking. In spite of many exceptions, popular people are generally those who may seem to make the mistake of talking too little. They are conservative with their speech, for they realize that while talk is supposed to be cheap it is not always priced in advance. They know that a thought which has been expressed is not as safe as a silent one and that one ill considered remark may undo the effect of years of tedious effort. Friends are often lost easily and hoplessly by a little talking, and since they are never so easily made, the odds are decidedly in favor of saying less.

Talking often tends to crowd out thinking, and those who talk most are often those who think least. Their conversation allows them alternately to speak and to formulate a next speech. They are left no time to analyze and to get the full significance of the remarks of other parties to the conversation; they have no time to weigh carefully their own remarks and to make them safe from danger of misinterpretation. By too much talking they expose their own ideas and motives; by too little thinking they allow the ideas and motives of others to escape them.

Attentive listening is a safe and sure way to increase popular favor. Most people talk to stimulate their imaginations or to display their knowledge. They

like to revel in the importance of the things they tell. They rejoice in the tribute of the listener who seems to care. They have no designs on anyone. They are not searchers for truth. They like to visit and they enjoy that diversion most when they are permitted to do most of the talking.

Why not make a friend of each acquaintance who likes to talk? Why not admit that anything he is interested in is worth while? It is worth while if it pleases him. He may be a fool who maddens us with talk of an invention or hobby, or an old lady who talks incessantly of herself and her suffering. But a right attitude on our part will keep us from being bored. It should please us to find someone so easily pleased.

The person who would make the most out of a conversation will not interrupt someone with "yes, I've heard that story." Suppose he has heard the story a dozen times. Can he not enjoy hearing a good story more than once? Will not the pleasure of the friend who is telling it justify its being heard once more? A listener may not reasonably assume that the value of a story to him is altogether dependent upon its newness to him. Possibly the only value to him it can ever have lies in the opportunity it gives him to make someone enjoy telling it.

Criticism wounds pride and creates disfavor. Since but few of us even approach perfection, the teacher whose work throws him constantly with people will often be concerned with the shortcomings of his friends and acquaintances. There will be those who are careless about their manners and dress, those who are ignorant of rules of correct English, and those with bad habits and mean dispositions.

There are times when obligations to the teaching profession and to other interests which he is obliged to promote demand that the teacher make complaint against someone or someone's ways. It is not to be supposed that a teacher can for long be free from the necessity of carrying that part of his responsibility

nor from bearing whatever disfavor must necessarily result from it. However, the diplomatic teacher, before he assumes the consequence of becoming, in any sense a faultfinder, will make sure that the fault of the person in question is really a responsibility of his and that his criticism may reasonably be expected to correct the fault.

Whatever may be the author's purpose, faultfinding is generally accepted as an unfriendly act. Reason should prompt us to welcome criticism from a friend, but feeling prompts us to doubt the friendship of one who finds fault. As our bodies have a horror of suffering, so our minds have a horror of blame. He who allows himself to find fault has taken up the ways attributed to enemies; he has hurt someone's pride; he has lessened his pleasure producing qualities.

A well meaning teacher met one of the business men of the town. Although this business man had never before seemed crippled or afflicted, on this occasion he was trudging along on crutches to which he had not yet become accustomed. The teacher, surprised at the plight of the man, inquired as to the cause of his lameness and learned that it was due to a rheumatic attack brought on by exposure incident to a recent fishing trip. The teacher, instead of expressing a hope for his friend's speedy recovery or otherwise making himself agreeable, ventured to inquire whether he was sure that he did not happen to have some abscessed teeth that might be at the bottom of the trouble.

It happened that this business man had been told by his dentist that only extraction of all his teeth would make possible control of his pyhhroea infection. The dread of such an ordeal had haunted him for months. This undiplomatic teacher had allowed himself to "rub in" advice at a tender spot. He had allowed himself to annoy and by association to make himself a reminder of unpleasant thoughts and uncomfortable feelings. Only because he was undiplomatic was he unable to see why he was not immensely popular

with this acquaintance and with others whom he gave unnecessary advice.

The disfavor resulting from necessary criticism should be lessened by an accompaniment of praise. When it is evident that someone's ways must be corrected, when the teacher is certain that his duty demands that he call someone's attention to a fault, there is still an opportunity for him to be diplomatic. He may still use his knowledge of human nature to direct him in sparing that person's feelings.

The simplest method, and the one most effective, by which disfavor resulting from criticism may be minimized or averted is by an accompaniment of praise. It is important that the praise or compliment precede the criticism. A habit of seeing and admiring attractive and commendable traits in people prepares the diplomatic person for the ordeal of faultfinding when it comes. It suggests to the one criticized that his fault is considered an inconsistency of an otherwise admirable character. He may be made to regard the critic as an admirer of his, who has courage to tell him of his fault only because he realizes that the criticism will be taken in the friendly manner in which it is intended.

Argument generates disapproval. Diplomatic people do not argue unless they have an interest at stake that is more important than the favor and good will that they may lose in the argument. It is interesting to note how often we have heard of people who have argued and afterwards conceded their errors and argued with their opponents. It is interesting, too, to note how few such incidents we have actually seen.

Arguments seldom convince anyone. They rather intensify prejudices. The opponent who possesses the greater fund of pertinent information and who argues best may crowd the other into silence and congratulate himself over what may appear to be his victory, but he has not won. Argument is a match of wits. Good sportsmanship demands that we give in when

we are beaten, but the person who engages in a match of intellect and judgment is never beaten. He may cease talking; he may give up his cause, but he feels none the more kindly toward the person who questioned his judgment, denied the soundness of his opinion, and hurt his pride.

But how may a diplomatic person handle those people whose views conflict with his interests? First, find out their views before they have occasion to state them. Second, bring up the matter at a convenient and opportune time, mention the opposing view, and show regard for it. Third, show how he has guarded against prejudice in the matter. Fourth, express confidence in the intentions of those who disagree with him. Fifth, cut the conversation short.

A young superintendent upon going into his work in a village school learned that one member of the board was bitterly opposed to football in high school. Being a diplomatic superintendent he reasoned thus: I believe that football will be a help to me in the running of this school. Two members of the board do not object to football, therefore I shall have it. Mr. Brown, the third member, is intensely prejudiced against football from the arguments he has been drawn into upon the subject. To give him occasion to argue with me would make me annoy him. I want him to feel kindly toward me. I shall never bring up the subject in conversation with him. If he brings it up I will briefly concede the merit of his side of the question and change the subject of conversation as soon as possible to one that will be pleasing to us both.

Earnestness in conversation pays the compliment of personal interest. We are chilled and discomforted when we find ourselves victims of indifference. The diplomatic person will not loaf in the presence of others. He will regard their presence as an opportunity to carry on the worth-while business of making friends. He will bend all his efforts toward becoming an earnest speaker, an attentive listener, and a friend

who considers all his companions' interests worth while.

All contacts with people should be fairly brief. If a teacher is tired or for any other reason cannot enter whole-souled into a conversation, he should avoid the contact altogether, for association with an acquaintance has little other value than that of making a friend.

Wit rejoices in someone's discomfort. Prejudice against someone makes his discomfort amusing. Jokes heard on the stage, read in the newspaper, or heard on the street are appreciated by those who are consciously or unconsciously rejoicing in the disappointment or embarrassment of someone against whom they are prejudiced. White people appreciate jokes on negroes; negroes on whites. The poor appreciate jokes on the rich. Democrats like jokes on Republicans. City people laugh at jokes on the "country hick"; country people laugh at jokes on the "city dude." General prejudice against mother-in-laws, policemen, and owners of Ford cars account for the persistence of jokes directed at them.

Embarrassment is a feeling that accompanies one's unwilling acknowledgment of a weakness or shortcoming. The occasion of a man's embarrassment is the delight of those who say to themselves "It serves him right; he thinks he is so smart." Let the child or old lady fall upon a slippery walk and strong men are moved with sympathy and a desire to offer help, but let another strong man slip and fall and spectators will split their sides with laughter and hope to see him fall again.

Every community has its persons who because of unfortunate heredity or environment are decidedly inferior. To superior people they are objects of pity, but to a large group of people barely their superiors they are objects of joke and jest. It is needless to say that the teacher cannot afford to acknowledge himself a competitor of inferior people. He cannot afford to

joke or make fun at the expense of those less worthy or less fortunate than he.

Since the diplomatic teacher is a sympathizer and a source of pleasure, he is seldom prompted to make remarks or to tell stories that show his disregard for feelings of anyone. He realizes that it is not his mission to be a funny man or jokester and that to be such would leave those who had laughed at his jokes doubting their own safety when occasion might invite merriment at their expense.

On the other hand the teacher will need a sense of humor that will enable him to appreciate jokes of others. Jokes are told to be laughed at. The teller of a joke is made happier by its hearty reception and a diplomatic person will make an appreciative audience. Even when the joke may be on him, he will show no tenderness of inferiority consciousness but share in the spirit of the joke.

In considering proper sense of humor we must not minimize proper sense of seriousness. Nothing is more fatal to one's standing among people than his nervous laughter, habitual laughter or apologetic laughter. The first shows weakness and lack of self control. The second shows inattention and lack of purpose. The third shows lack of presence of mind and lack of confidence in self. They really show lack of sense of humor, for they fail to discriminate between the humorous and the serious.

Repartee, exchange of puns, and small talk can be counted upon to add life to a party, provided all members are favorably disposed. It is easy to carry such amusement too far and to allow it to drift to some persons to the exclusion of others.

A diplomatic person will not permit himself to so engage in repartee as to touch tender spots in the lives of his companions. He will not make any remark that will register him as a source of conscious or unconscious annoyance. An incident will illustrate the difference between the repartee of a diplomatic and undiplomatic person.

A group of seven or eight men and women, most of them teachers, happened to have time to engage in a few minutes of light conversation. A lady of the party, who was probably in her forties and the only unbobbed lady present, remarked that she had just read in the newspaper that an Indian woman one hundred twenty years old who had just had her hair bobbed and who had explained to the barber that she would have bobbed it before, had she been old enough. A well-meaning man, but one whose methods of being agreeable are not to be recommended, ventured to reply to the lady, that according to the rules of the Indian woman she, too, would soon be qualified to have hers bobbed.

Another man, more diplomatic than the first but hardly equal to the task of making amends for the diplomatic blunder already made, changed the direction of the suggestion by saying that one hundred years would be quite a while to wait.

While the whole incident is trivial, the first man tried to make an innocent, though cheap and not altogether harmless, joke. His effect was undoubtedly negative. The other brought out the same idea but left a positive suggestion. One left a suggestion of age, the other of youth.

Boasting shows one to be on the defensive. The diplomatic teacher does not compliment himself. His popularity guarantees that his friends will leave nothing worth while unsaid. They are good will agents. In him and his work they are looking for excellence that will support the good opinion they have of him. They will consistently give him favorable representation among those who do not yet know him. It is through his friends that his praises must be sung.

The person who boasts classifies himself with that great majority of mediocre people who have not outgrown such childhood tendencies. He does not have the self confidence that characterizes masterful people. He is conscious of his weaknesses and shortcomings

and suffers from a subconscious fear that he will be correctly estimated and his inferiority found out. Such a person, whether or not we analyze and account for his effect upon us, does not attract. The diplomatic teacher does not boast or give rise to conversation that may be interpreted as boasting. He does not allow himself to suffer the handicap of boastful conversation even if such seems necessary to bring out the whole truth. He will not allow himself to seem to be one of those people who feel such a desperate need for every bit of credit due them that they are willing to be conspicuous by bragging about themselves.

One's self makes a poor topic for conversation. Boasting includes more than statements directly expressed; it includes thoughts implied. It is not unnatural for us to drift into the habit of talking about ourselves. What we say may not seem boastful, but the egotism of such topics of conversation may easily become a hindrance to our popularity.

It requires some effort for a person to keep in mind that the purpose of conversation is to give pleasure to others rather than to flaunt the comparative significance of himself. It is easy for him to exaggerate the importance of everything that pertains to him and to bring into the conversation the things in which he is interested. Persistent recurrence of **I, my,** and **me** is characteristic of the conversation that annoys rather than pleases. It belongs to the person who follows his own inclination, who talks without other purpose than to gratify his own desires for the moment and who has not rationally estimated the pleasure-giving value of conversation.

While the diplomatic teacher directs conversation along such lines as will give pleasure to his companions, he does not discuss matters that he knows nothing about. He looks rather for points of common interest that will be incentives to conversation. Such points of common interest are nationality, place of birth or residence, friends or acquaintances, school or college, occu-

pation, tastes, habits, propensities, beliefs, and hobbies. Discussion of such topics properly directed will arouse a consciousness of kind, a prejudice naturally favorable. When two strangers meet and discover that they were both born in the same state, that they are both Methodists, that they both own the same make of car, or that they both play golf, a certain sympathy seems to spring up between them. The diplomatic teacher realizes the value of such sympathy. His opportunities to talk with people mean opportunities to create good will and to make friends.

Unkind remarks about people depreciate the speaker. Every passing of unfavorable judgment upon a person or his action is by association fixed in the minds of listeners. It may be true that someone shows poor taste in dress, lives beyond his means, and is careless about meeting his obligations, but to say so stamps the speaker as a sayer of unkind things and suggests to hearers that they, too, may be unfavorably commented upon when occasion permits. The diplomatic person may condemn with faint praise, he may maintain a significant silence, he may fail to contradict those who belittle, depreciate, and discredit others, but he will not be the author of conversation of such nature. He prefers to be known as one who advertises only good in people, who is friendly toward everyone.

Uncomplimentary reference to people is a dangerous practice from the likelihood of its being found out by the person referred to or by his friends. Adverse criticism and blame have an uncanny way of being found out. They stick prominently in the hearer's memory and may come to life to plague their inventor in numerous ways and under unthought of circumstances. The person who is tactful in his talk resists every temptation to speak unfavorably of people. He rather characterizes his conversation by compliment and praise. He is not haunted by the fear of finding someone suddenly unfriendly. He is contented with the knowledge that he has complimentary

remarks and favorable comments current among people and at work for him.

Unpleasant topics leave unpleasant feelings. What we mean to those who know us depends upon the feeling we occasion in them. Each reference to an unpleasant or offensive subject becomes a part of the speaker. By association it makes him less pleasant and his presence more offensive. Unbelievable as it may seem, teachers have been known to mention nose blowing and smelly feet in what should have been polite conversation. Common courtesy and politeness condemns such offensive suggestions, as does the judgment and common sense of one who would make himself popular.

But it is not necessary to choose such condemned topics of conversation to have a bad effect upon one's popularity. Illness, feeble mindedness, poverty, and crime are subjects that as a rule do not give pleasure. Sooner or later and here and there references to feeble mindedness reminds hearers of relatives miserably and hopelessly afflicted. Reference to crime may arouse horror, fear, or regret in a hearer for himself, a relative or a friend, while its chances of giving pleasure are but slight. What we say only serves to give cues to the imaginations of our hearers. We can govern what they think, hence how they feel, only by confining our talk to subjects most likely to arouse pleasant memories and pleasant hopes.

Discussion of individuals is at best a dangerous habit. Even the making of favorable remarks has its limitations as a friend making practice. Enemies and rivals of the person complimented may suffer displeasure. They certainly get no enjoyment out of having his points of superiority pointed out and admired.

Unless he is sure that all present are friendly toward the person in question the diplomat will not discuss him. Neither will he encourage a trend of con-

versation that is likely to result in derogatory remarks from others of the party. Such remarks if contradicted displease their author. If allowed to go unchallenged they stand approved by all the group and may later, unjustly but actually, be attributed to anyone present.

He who "talks about" people may expect to be surprised at what he is supposed to have said. Few talebearers have courage and imagination to invent a falsehood, but they build generously on suggestions that come to their ears. Change of inflection, critical omission of words, and an accommodating memory will enable a fairly truthful reporter to do great injustice to the man or woman who has been unwittingly led into discussion of personalities. Mr. A, a school board member, was conversing with Mr. B and Mr. C in the presence of Mr. D who reports this incident. Mr. A and Mr. B happened to belong to the same church as did a young lady teacher who was mentioned in the conversation. Mr. C belonged to a rival church but was considered friendly to all the party. Mr. B made comment upon the community spirit of the teacher and spoke of the great help she was in their church and Sunday School. He said that it was reported that she had contributed fifty dollars toward the support of the church. Mr. A told of her work in the school and expressed a hope that the customary five dollar per month increase in salary would be sufficient to keep her another year.

There promptly sprang up within the other church group represented by Mr. C in this conversation the report that this teacher had been employed with the expressed understanding that she should give her raise in salary to her church. Mr. C was a respected person as were his church brethren who cherished his report in its worst implication. Enemies were made, unfavorable prejudices were intensified, injustice was done; all because of unnecessary comment on the teacher.

Plans thoughtlessly announced often are accepted as promises. The significance of what we say depends

not upon its meaning to us but rather upon the thought occasioned in the minds of listeners. The mere mention of a plan or expression of an intention may arouse hopes in a hearer that we dream not of. He may govern himself accordingly, accept the statement as our word of honor, and rest assured that our pledge will be fulfilled; later only to be disappointed and indignant at what appears to him to be a gross breach of faith.

A superintendent expressed an intention of selecting teachers for his school from among the alumni. He was soon confronted with several applicants who had been promised positions as soon as they were out of college.

A young lady applicant for a position in a village school in placing her application with the board asked about boarding places and expressed a desire to find a place to board and room near the school building. One member of the board informed her that his mother lived near the school and would take her. She was hired, but the boarding place did not appeal to her. She found a suitable place elsewhere but suffered the wrath of an outraged family.

He who asks advice, or by subject and trend of his conversation invites it, takes on unnecessary obligations and faces unnecessary dangers. Teachers are hedged in on all sides by those who would give them advice. Every community has its preacher, doctor, lawyer, merchant or banker who has been an oracle of wisdom for troubled folk. It is commonly assumed that teachers are "born and not made" and many well meaning people feel that they have been endowed with enough of the essentials to enable them to give a teacher advice that should be taken and appreciated. Some rural school board members feel that it was because of their infallible judgment and their eminent fitness for such responsibility that they were by a majority vote of those present at school election divinely appointed to their offices. They are alert for opportunities to dis-

play their wisdom whenever the teacher might be able to use advice.

The probable effect of a teacher's being influenced by unsound advice is of minor consequence in this study. The effect to be considered is rather upon the advisor.

When a teacher permits himself to be advised unnecessarily, his standing with his advisor has been somewhat lowered already. To accept the advice confesses his inefficiency and creates contempt for him. To reject the advice is a direct affront to the judgment of his advisor. Either alternative promises mostly a negative effect in so far as increasing his popularity is concerned.

The tactful person does not unnecessarily cause embarrassment or discouragement. He is the author of assurance, comfort, and encouragement and gets, by association, the benefit of the favorable feeling that they bring forth.

The messenger of war in ancient times who brought news of victory to the king was richly rewarded in accordance with the good humor of his majesty. Rich gifts were his without asking, but the messenger of defeat came with fear and trembling. He was fortunate to escape torture or even death as his king's reaction to the hateful news he brought.

Those kings were free agents. They did as they felt like doing, as human nature urges human beings to do. Those of us who are not sent to carry bad news may choose topics that involve assurance, hope and congratulation. We may expect the rewards of favor, popularity, and good will.

Casual conversation demands true statements but not complete detailed reports. We are obliged to tell the truth and nothing but the truth but a part of the whole truth may serve a worthy purpose by being left untold.

A high school principal had just been introduced to the aunt of a young man who had recently been

graduated from his high school. This principal knew that what he might say about the boy would go promptly to the parents and probably to the boy himself. He knew too that the boy had been quite a problem to his parents and that they, for that reason, would be particularly appreciative of any favorable observations and comments that his teacher might make.

The conversation drifted naturally to the common interest, the boy who was a pupil of one party and the nephew of the other. The principal referred to Jack as an interesting boy, a very popular student, and a good athlete. What he said was true. It was also true that Jack drank, gambled, and spent much of his spare time in questionable company. This school man was tactful. He saw in the boy what we all can see in everybody,—characteristics that to mention please him, and his friends, and characteristics that to overlook, likewise pleases them.

The thoughtless or purposeless person is apt to allow himself to dwell upon the peculiarities of those present. He refers to the height of the one who is tall and the weight of one who is fat, the age of the one who is old, the youth of the one who is young. Such careless talking is not only a waste of time and energy. It is a habit antagonistic to one's popular favor.

The tactful person betrays no recognition of a glass eye, false teeth, or a bald head. He sees honesty, intelligence, industry, and kindness if they are present in one who is homely, but never his homeliness. He acknowledges all the virtues of the cripple, but not his affliction. He speaks so the deaf can hear but never of their deafness. He touches no tender spots. He arouses no consciousness of inferiority, but gains the gratitude and good will of all peculiar and handicapped people who are starving for acknowledgment of some superiority or who so want to feel that they are **just like other folks.**

Questions are not safe material for conversation. People like to have interest taken in them. They like to talk about themselves and their interests and to feel that others consider them and their interests worth while. Questions that closely follow the leads they give are welcomed. Such questions invite them to go on with what they want to tell and reassure them that their talk is appreciated.

But questions may easily come to have another effect. They may call for more than one would tell. They may seem to be driving at something. They may be remembered later and interpreted as being for some advantage to an enemy. As a rule declarative remarks properly constructed can be depended upon to furnish all leads necessary to an interesting conversation, and the motives behind them are less likely to be questioned.

The diplomatic teacher knows what he is talking about. He does not permit himself to be flattered into discussing unfamiliar subjects. It is commonly taken for granted that the teacher pretends to know everything and the tactless teacher is easily drawn in to discussions beyond his depth. The farmer does admire the teacher who can talk his language and who thereby boasts of interests they have in common. The child admires the teacher who can enter into the discussion of his play. The minister is pleased by the teacher who has considered church and religious matters as worthy of study. So it is with the merchant, sportsman, salesman, or housewife, but let the teacher beware lest his towers of admiration fall in ruins of contempt. A single exposure of ignorance in a field familiar to his associates is sufficient to tag the teacher permanently with a value greatly reduced.

The teacher who would be agreeable needs more knowledge than that of principles involved in the matters discussed. He needs to know the details surrounding the situations at hand. To talk advantageously to a farmer about farming he needs to know not only

about farming but also about that farmer. In talking to a mother about her children, he needs to know her children and the conditions surrounding the family. This will show how a well meaning teacher lost ground as a friend of a family by discussing matters of which she lacked pertinent knowledge.

A young lady teacher who had not long worked in that town was invited to go on a picnicking trip with several prominent and attractive families. She appreciated the favor of the invitation and saw in the occasion an opportunity to develop friendly relations with people who would do much to help make her stay in the town a pleasant one.

One family of the party consisted of a boy three or four years of age and his father and mother. Everyone was admiring this child, for he was a bright handsome youngster. His cute remarks and interesting tricks were naturally the subject of much of the conversation of the party.

The young lady, who was then just beginning to feel fairly well acquainted, ventured what might have been under ordinary circumstances a tactful remark, but which under these circumstances proved an irreparable blunder. She simply made the common observation of how much the child resembled his father. Had she only known that the boy was an adopted child and how sensitive were the parents of the fact that in a way he was not their own, she might have been a help to the party and the party a help to her.

Tactful people accept compliments gracefully. The person who is generally well liked is told of it. Expressions of thanks, appreciation, and admiration often come his way. If he makes the most of those tributes, his reception of them makes them a pleasure to give.

The inspiration that comes with a compliment is reward for our efforts. Praise for work well done makes its doing worth while. Expression of esteem even from the humblest of our admirers helps to meet

the need we all feel for appreciation and encouragement.

It is good for one's standing with an admirer to have that admiration expressed. The expression of any conviction intensifies it, and makes the author prejudiced in its direction. If the compliment is to be pleasing and profitable to both giver and receiver, the latter will need to make much of his opportunity. He will acknowledge the tribute without depreciation or apology, but remember to give recognition to anyone else to whom may be due a share of the credit. He may trust a simple "Thank you" to express his appreciation of the speaker's approval or he may take more words to show how much it means to him to have the commendation of one so worthy. He will accept the compliment so as to show that he is one who is used to being appreciated. He will not refuse to claim the credit due him. He will so exchange compliments with his admirer that the conversation will give mutual pleasure and strengthen mutual friends.

CHAPTER XI

LOCAL POLITICS

People everywhere are possessed of the idea that the problems of their community are peculiarly different, that no other town, no other community, no other school has a situation quite like theirs. They often see public-spirited people unappreciated and selfish people honored. They see what appears to be a large majority suffering for the benefit of a few.

Yet, the fact seems to be, that community and school situations differ in degree rather than in quality. Each has its leaders more or less influential in the conduct of affairs. Each has its factions and cliques more or less clearly defined. Each has its more or less imaginative individuals within more or less abused minorities.

Failure of a teacher, or of any other public servant, to anticipate politics at work about him betrays his ignorance of human nature. His failure to detect it shows his lack of contact with his public.

Politics is organized selfishness. We are all more or less selfish. Nature has long discriminated in favor of those who took care first of themselves. We of the surviving elements of the race are quite consistent in looking after self interests, in judging things good and bad according to the way they affect us, and in seeing value only where there is promise of pleasure or profit.

It happens, however, that while everyone is somewhat selfish in his desires, he does not want everything. One man would like to be mayor but has no designs on the office of city clerk. One wants his daughter to have a position teaching in the city school. Another has no daughter but he has a son who would like an office job. One man would like to serve on the school board, another, who happens to be a coal dealer, would much prefer to sell coal to the school. Each

wants favors that others are in a position to grant or to help him get.

In such a situation cooperation and reciprocity are in order. Understandings expressed in words may bind the contracting parties, but far more common are alliances and combinations which may grow out of implied obligations. Sense of appreciation, which we hold as a worthy ideal, demands that we return favors. Friendship itself discriminates in favor of friends. Conscientious people through a sense of justice help those who have helped them, sometimes forgetful of their duties to the community and to those whom they do not number among their friends.

Churches are political parties in most school situations. We have no desire to depreciate religion or churches as they minister to the spiritual needs of people. The church is a fundamental social need and co-worker with the school. But let us consider how church preference and church prejudice tend to form political groups that too often exercise themselves in school affairs.

A church faction in a community does not begin as a deliberate attempt to control public affairs in the interests of people of that congregation. It develops from what the members believe is a desire on their part to favor the best people for offices and the best measures for the general good. If a school board member is to be elected the good people of the church, without any consciousness of prejudice or selfish interest, begin to look about for a suitable candidate. They believe that they are looking as carefully outside their own congregation as in it. It happens, however, that the man oustanding to them is of their church. He has served well as a church board member, has been a good Sunday School superintendent, and a good Sunday School teacher. People of that church realize what a fine man he is and support him for the school board position for which they feel he is so ably fitted.

At the same time, the same support is developed

for a leader in another church. Both churches were conscientious in their efforts to select the best man for the office, but now each questions first the judgment then the motives of the other, as the following of each candidate naturally conforms to church lines. Those who know each candidate best and who have greatest reason to have confidence in him are those who have been associated with him through church functions. Informal gatherings before and after church service, ladies' aid, prayer meeting, and choir practice become political rallies.

One result of such development will likely be a school board controlled by the most active church. The members will be tempted to elect local applicants to teaching positions. Since they know the merits of girls of their congregations best, they employ those teachers who according to the people of rival churches have a church "pull."

Thus do schools become disrupted by good people who misunderstand each other, because they misunderstand themselves. Prejudices have been intensified, group loyalties fixed, and enmities developed. The school has lost much of its appeal as a common interest. The teacher is facing his duty of serving people with equality and fairness while those people have come to look for those qualities only in members of their own groups.

With some degree of this condition existing in most communities, the teacher cannot ignore the problem. He must do something about it.

A common mistake is that of the teacher who throws all his support behind the dominant church. Throwing himself into church work and making himself seem indispensable to that church so closely allies him with that political group that he incurs the disfavor of rival churches.

The diplomatic teacher exercises his right to worship as he pleases and to attend the church of his choice. But he carries his interest in his friends of other churches and tolerance of their religion far

enough to attend their services occasionally. He contributes liberally to the support of his own church, takes a limited part in its work, and does that part well. He attends church often, if not regularly, and shows sympathy with church people from the fact that they are church people whatever their belief may be.

The popular person belongs to many organizations. He is not what the term **joiner** would imply, for he does more than join. He becomes a booster for every group of which he is a member.

It is true that he does his boosting mostly on the inside. He does not flaunt the merits of the organization to which he belongs among those who are not members. He does not annoy outsiders with the claims of any lodge, church, or club to which he belongs, but he does proclaim the virtues of each group to the members. In the church his words and deeds are the testimony of his priceless gift of salvation. In lodge he always has appreciation, praise and thankfulness for the good of the order. In every organization he breeds good will by rejoicing in his privilege of being one of the group and by inference assuring the members that their membership fees were not poorly spent.

Consciousness of kind in church, lodge, and club binds each group together by similarity of beliefs, characteristics, and interests. Every obligation emphasizes duties toward one another; every meeting establishes a friendly atmosphere. The person who belongs to many groups claims similarity with many people. As a matter of self approval, they approve him.

In closely associated groups favorable sentiments flourish by contact and contagion. Friendships often go not singly but by churches, lodges, clubs, and families. One friend in a church may make a whole church friendly. One advance agent in a lodge prepares the members to receive a newcomer into their favor. The child who likes his teacher may make

friends for him of a whole family or even of a whole tribe. When a report or opinion, be it favorable or unfavorable, becomes current within one of these groups it soon permeates the whole structure. Every member becomes an agent for or against. At first the prejudice may be but slight, but it leaves one receptive to further sentiment of the same kind.

The diplomatic teacher will make special effort to have friends in every group. They scatter good will for him and check any unfavorable sentiment that might spring up. When two groups are hostile towards each other, he shows kindly but unmistakably that he does not approve of destructive competition. Both sides may strive to win him. If they do compete for his favor, that is popularity itself. If they do not, they will admire him for his independence and feel kindly toward him for resisting the other side.

The diplomat believes in spirits. Ichabod Crane is only one of the hosts of teachers that have been haunted by evil spirits and that have failed because they were unable to make friends with those mysterious agencies.

The diplomatic teacher has school spirit, class spirit, and community spirit working for him night and day. He roots for the team, cries its superiority when it wins, and when it loses maintains a tolerant silence while others account for the defeat. He never misses a chance to show his loyalty to the school and town. He encourages everything that will give rise to a pep meeting. He generates patriotism, for patriotism obscures anything that might breed dissension. He makes his town feel sorry for the rest of the world. School spirit, town spirit, and community spirit are his guardian angels.

Persons of influence are keystones of popularity. The teacher will find men and women in every community who represent a number of constituents. These men and women are persons who are popular, who have

more than ordinary influence with folks who know them. Such persons of prominence should be singled out as fit subjects for shrewd diplomacy. They will not resent its being practiced on them if it is well carried out, for they admire excellence in the pursuits they follow. They respond to the pleasure producers that they have learned to use on others.

Most of such "bell wethers" are found among such professional men as bankers, teachers, preachers, lawyers as well as society leaders and professional politicians. Those who are successful develop prestige of great consequence in molding public sentiment. Those with wealth dictate without effort the feelings of the circle of hangers-on of which they are the centers.

It is only the part of wisdom for a diplomatic teacher to acknowledge to himself the political significance of such characters. They must be contended with unless they are handled. The diplomatic teacher will not be fool hardy; he will not block the gratification of their desires except as they stand in the way of the fulfillment of his professional duties. He will please them just as he has trained himself to please everybody. He will not attempt to beat them at their own game; he will play partners with them.

CHAPTER XII

PUBLICITY

To do good in stealth and be found out by accident commends much recklessness. The public servant who allows his good work to go unnoticed will need to be content with the approval of himself. Consciousness of having done well is a precious reward for well doing, but it does not depreciate the reward of being appreciated. The man who is conscientious in the performance of his duty but whose egotism forbids him to be concerned about the opinion of others may develop a good opinion of himself but remain a man without a reputation.

Many people of outstanding ability suffer from what appears to be an overdeveloped sense of modesty. It is their belief, and a source of personal pride, that in spite of their unconcern about a reputation, the world will discover them. But the world does not discover them. It only gives them a time and place to do a part in granting fame to those who value publicity.

On the other hand, there are those distinguished people about us whose fame rests upon their demands for publicity. They realize that to be untalked about and unwritten about means to remain unknown. They are shrewd enough to avoid the stigma of a publicity seeker; they are shrewd enough to know that few shrewd publicity seekers are found out—that the art of gaining favorable publicity makes great actors and great statesmen great and that it may be employed to add significance to anyone.

Among eminent teachers we do not find those who are adverse to publicity. Of course they are not of the obtuse type who send unsolicited write-ups to the local newspaper; they are persons of the acute type who have friends to send in write-ups for them. They do not allow their names to become monotonous by

over frequent appearance in the newspaper; they save their news items for the proper time and place. They do not depend upon the press to make their significance apparent; lodge, church, club, and civic gatherings reward them for their services with reports that do much to make them favorably known.

Civic interests and movements for community betterment reflect favorably upon those connected with them. To one who places a high value upon the popular favor he wins in a community many positions, jobs, and offices that carry no salary with them are immensely profitable. It is a shrewd merchant that will "sacrifice" his time to act as president of a community club, parent teachers association, or public library board, provided of course that those organizations are accepted generally as favorable to a great majority of those interested.

If such organizations are divided against themselves, if they are broken into definite factions, the diplomatic member will not have time to give to their leadership. Such situations have little to offer and the man who is prevailed upon by flattery—or even by genuine compliment—to accept a position of responsibility in them is working against great odds. His chances of being a martyr far outweigh those of his being a hero. Besides taking a position that is bound to bring him more or less into conflict with some of the factions, he has allowed himself to be associated in the community mind with a group that cannot be a source of pride and benefit to the individuals of the community.

The newspaper editor has much public favor to bestow. It does make a great difference what preachers and bankers think of a public servant, but it is vastly more important what the editor thinks of him. There are those outstanding characters of every community who by their positions and relations with the public exert great influence upon public sentiment, and

chief among them is the editor of the newspaper. While the weighty judgments of the others are listened to and quoted, it is the editor who gives widest circulation to his views and observations. Through censorship of news items his likes and dislikes give flavor to the whole sentiment of the paper. Consciously or unconsciously, directly or indirectly, he builds prejudices in the minds of his readers. What he would have people know and believe he publishes; what does not contribute to his pleasure he is inclined to suppress.

The diplomatic teacher counts the editor among the first to be won. Printed items have a way of carrying weight and the diplomatic teacher will feel the need of putting them to work as soon as possible. He will realize that a favorable prejudice in the editor can be won just as in the case of any other individual but that the editor's favor counts a hundred fold.

A diplomatic superintendent showed his diplomacy thus: He bought several hundred engraved Christmas greeting cards through the local newspaper. A well-meaning friend of the superintendent advised him that he could buy the same quality of goods from an out-of-town firm at half the price he paid. In reply the superintendent was frank to say that the last half of the price he paid for the greeting cards was for good will and that it profited him more than did the first half.

A diplomat does not attract attention to the tactics he uses to gain popular favor. Never will he explain the methods he has used to gain popularity. The mystery surrounding his popularity adds dignity and power to it. He makes no grand display or forced effort to gain favor, but assumes a quiet unpretentious attitude of alertness for opportunity to be a pleasure producer. When that opportunity comes, he makes the best of it, remembering that the best demands that he show a genuine well-tempered desire to merit friendship.

Many a well-meaning person has made himself ridiculous by lavishing attentions upon people in keystone positions. Lavishing attentions upon anyone is poor diplomacy. Careful diplomacy used upon ministers, bankers, school board members, newspaper men, and other teachers particularly forbids over-zealous attention and attempts at intimacy, for such attempts are unmistakable marks of affectation and sham and characterize the cheap publicity seeker whose efforts bring only derision and contempt.

CHAPTER XIII

GOSSIP

Talk given to petty personal matters for pastime or for mischief offers a problem for everyone who is before the public. Human nature is so disposed that people enjoy reporting, predicting, and explaining the actions and interests of one another. The problem of the public servant, that grows out of this disposition of people to talk about him, becomes serious from the fact that those who talk for no better reason than that they enjoy it have a marked preference for suggestions unfavorable to the reputation of the one discussed.

The teacher, because he is widely known, is a convenient topic for conversation. At parties or clubs, at church gatherings, on the street, in the barber shop, and in the home—wherever people have time for idle talk—the teacher comes in for his share of the discussion. Reports that hint at questionable habits, tastes, or judgment of his, or that attribute to him errors, weaknesses, or shortcomings seem to travel most easily. Only the checking influence of numerous friends will keep those reports down and prevent their gaining both weight and momentum as they go.

The more gossip approaches the nature of scandal the more appeal it has. A man dares not trust his reputation in the hands of those who hardly know him, in the hands of those who seem unbiased toward him, or even in the hands of those who are disinterested in him. At the least suggestion of questionable morals in him, he stands before the public not as the accused but as the guilty. How late he is in the habit of being out at night would be cause for much comment; how early he is in the habit of retiring would arouse no concern. His attendance at church would not make news; the report of his being seen in a pool hall would spread easily. Let him associate with the better people

of a town and that association is regarded as a matter of course and is passed unnoticed; but let him be seen with someone whose morals are questionable and everyone will know it, discuss it, and remember it.

The appearance of evil is evil itself. The person who places a proper value upon his reputation will not put himself in a position that will even suggest impropriety. He is not tactful who dismisses a report of someone's criticism of him with the thought that the report is false. Remarks that cast a shadow upon one's reputation have a depreciating effect whether they express the truth or not. It is not the truth of a report that determines how long it will live or how fast it will travel. Lies often outrun the truth and, even if overtaken, they leave their tracks behind.

The diplomatic person is always on the alert for any tendency on his own part that may be misunderstood or misinterpreted. He will keep his actions so much above reproach that any enemies he may have will find no germ of truth about which to weave a sensational falsehood.

Desire to malign always precedes the action. While bits of gossip may spring from the thoughtless action of an innocent person and be carried by people who enjoy hearing and telling sensational news, depreciating interpretations, malicious exaggerations, and deliberate deviations from the truth come from persons with a desire to malign. Blasted hopes or wounded pride are generally at the bottom of malicious reports.

Since gossip about a teacher is difficult for him to learn and impossible for him satisfactorily to refute, his hope lies in his avoiding suggestion that will give it origin and in keeping down unfavorable prejudices that will dispose people to repeat things about him that hurt.

A young lady taught two grades in a small town school. So satisfactory had been her work and so well liked had she been in the town that she was re-

employed without complaint or opposition from anyone.

The next year she saw fit to change boarding places. This change, while it revealed no pertinent truth about her character to her landlord and landlady of the previous year, did arouse in them a change of feeling toward her. This young lady whose praises they had sung the year before from then on became a questionable character and a bad influence upon the community. They explained how glad they were to be rid of her in their home. Their new attitude toward her suddenly reminded them of how late she often came in at night, of how questionable was the company she kept, and of the numerous other errors that by inference or expression they were able to bring out.

False reports are natural developments. It is an error to assume that truthful people always tell the truth. Truth is so evasive and so fickle that almost any statement of it that one may attempt is only presumption. Someone says that A is honest; someone else says that he would not trust him. Someone says that B is handsome; someone else says that he is not. Someone remarks that C shows good taste in dress; someone else says that he dresses in poor taste. So we find remarks of truthful people. Where there is a keen imagination to support a prejudice, the truth cannot exist.

A young lady teacher who had made the mistake of so disregarding people's feelings as to make a number of enemies, made a second mistake of being seen skating at a public skating rink with a young man whose reputation she knew was none too good. Yet she did not feel that she could gracefully refuse him the privilege of skating with her. The consequence was that the report promptly went out that she had been keeping company steadily with this young man.

Besides the false reports that originate from misunderstandings and prejudiced interpretations, there are the lies told deliberately for pleasure or for spite.

While the number of active and deliberate liars in a community is small, there are generally enough to keep busy a score of their scavengers who boast of being truthful but who only lack the courage to lie. "I heard," "they say," "somebody told me" are the marks of the man who enjoys circulating lies, but who disclaims any blame for lies he did not start. Since these bearers of falsehoods protect the liars who serve them, by withholding their names, it is nearly impossible to trace a lie to its source or sources.

But what can it profit a person to prove someone guilty of making false statements? Such a procedure would only make a more bitter enemy and would leave the statement in active circulation. Again it is the part of diplomacy to avoid any injury to the feelings of people who might be disposed to invent disparaging reports or to aid in their circulation.

No one is more spiteful than an enemy who knows that he has been found out. It seldom pays to acknowledge an enemy as such. To do so challenges him openly. It denies him the right to change his mind, for his pride will not allow him to give in.

A young superintendent had learned of some of the efforts of a prominent merchant of the town in which he worked. This merchant had waged a campaign for a personal friend of his who had recently been an applicant for the superintendent's position. This merchant had contended that the superintendent who was elected lacked age, experience, training, and almost all other essentials of an efficient school administrator.

The superintendent might have gone to this man, denied the shortcomings attributed to him, created a scene and clinched an enemy for life. Instead, he pretended to have heard nothing. He went to the merchant, treated him as a friendly stranger, gave him a generous share of his trade, and made himself a source of pleasure. The first result was that the uncomplimentary talk of the merchant stopped, next he became friendly, and finally he boasted of the fact that while

his first impression of the superintendent had been unfavorable he was man enough to admit an error when he was proven wrong.

Envy and malice often are homage rendered to superiority. It is the ex-school-teacher parent who criticises teachers severely—good and poor teachers alike. Particularly is such a parent critical if he is less successful or less prosperous in his present occupation than is the teacher in his. The teacher who attempts to teach in his home community must suffer more or less from the annoyance he causes childhood associates who have been forced into places less prominent and less profitable than the one he occupies.

Faults stand out in outstanding people. A desire to seem equal to superiors prompts many to try to bring those superior people to a lower level—one which they themselves have hopes to attain. People of obscurity are never vilified; people of prominence are always in danger of becoming an annoyance to those whom they surpass.

The diplomat will prevent his popularity from arousing envy, for he will make that popularity a distinct asset to his friends. His friend-making ability will carry over to make friends for those who are loyal to him. His attitude toward his acquaintances is one of partner rather than one of competitor.

The person of tact will avoid situations that invite comparison of himself with others who would suffer from jealousy and envy. He will show a marked preference for a strange community over his home community as a place to achieve popularity. In a new environment he will be unhindered by the destructive competition of those people who from long association would suggest close comparison.

CHAPTER XIV

BUSINESS AND PROFESSIONAL DEALINGS

Thrift inspires confidence and prompts admiration. Everybody feels contempt for the man who cannot make a living. The ability to live comfortably and at the same time to save money is generally regarded as a mark of superiority.

There are some strings on the public money that goes to pay a teacher's salary. He may exercise the right to spend his money as he pleases, but the people will exercise the right to think what they please of him and to do what they feel like with his standing in the community. In a teacher they will admire thrift, praise generosity, and condemn extravagance. They will not willingly grant him the privilege of wasting the portion of public funds allowed him as a salary. If he parts from his money through wasteful spending and extravagant buying, he is not considered a fit example for children. Many parents feel that their children are already suffering from a desire to be wasteful and extravagant.

It is a common and often well founded charge against teachers that they live beyond their means. Their education often throws them with moneyed people who set a pace too fast for a teacher's income. Teachers seem to feel that they must keep up appearances, even if they fail to get ahead.

The diplomatic teacher insures for himself some degree of independence by laying by a part of his salary. He practices sensible economy in buying and takes good care of what he has bought. He avoids recklessness in matters of money, for recklessness in anything does not inspire confidence.

Credit buying arouses contempt. Living beyond one's means is encouraged by the installment houses who are so accommodating to salaried people. There

is little danger of loss on an installment sale to a teacher, for he gets his money regularly and cannot afford to beat a bill. His association with people who own luxuries that he does not have money to buy, makes the easy installment plan an attractive proposition.

But installment purchases have an uncanny way of being suspected and of being found out. The exorbitant rate of interest charged on such loans is, in itself, sufficient cause for hesitancy on the part of a "prospect," but the danger of being classed by public sentiment with installment house buyers should check his interest altogether. Childish men and women who want everything they see, dull and lazy men and women who live a hand to mouth existence, and four-flushers who desperately ape their betters have little to offer by way of public confidence and esteem to a teacher who considers becoming an installment buyer with them. However, buying on open account at local stores and paying bills each month is often an accommodation that one can well afford to accept. Such buying makes one a regular customer, who naturally stands well with the store managements and it is not regarded credit buying in the same sense as that in which the buyer simply does not have the cash. Prompt payment of bills finds favor everywhere. Those who have thought the matter through, reason that the teacher who gets his pay promptly should make payments promptly. Those who have not thought the matter out feel kindly toward the teacher who keeps his bills paid, for his habit brings pleasure to them. The paper boy, the washer-woman, and the man who mows a lawn should have their pay promptly, and negligence, inconvenience, or lack of correct change are only ways by which one may fail to make the best of an opportunity to please.

The use of standard or widely advertised brands of goods improves one's standing with people. Magazine ads and the signboards along the highway proclaim the merits of a brand of clothes, of a brand of fountain

pens, or of a brand of soap. Those same advertisements are at work indirectly proclaiming the good taste and superior judgment of people who use those brands.

On the other hand the use of nameless or off-brands of merchandise tends to class one with the rabble that look for things cheap. The teacher will gain respect who has a preference, whether he be buying a tube of tooth paste, a pair of shoes, or an automobile.

Attempt to make money on the side creates disfavor. People resent the inference on the part of a teacher that he is not satisfied with the salary they pay him. His effort to make extra money from jobs on the side embarrasses the public and makes it receptive to the suggestion that he slights the school work he is paid to do.

Working after school and on Saturdays is a hard way indeed of earning money, for it means the sacrifice of a part of one's good will. The teacher who clerks in a store on Saturdays, the board willing, arouses the envy of all the people who would like such a job. His teaching is taken somewhat without envy, for there are many who make no claim on being able to do that work. But clerking in a store is work that everyone is convinced that he could do if he had a chance. The specialized work of teaching is about all that a teacher can depend upon for income in the community where he teaches, for jobs that make people regard him as a competitor—an obstacle to the realization of their hopes and to the achievement of ends they desire—tend to turn into cash any good will he may have.

With their mail flooded with advertisements and circulars of insurance companies and book concerns who are looking for "representatives," it is only natural that teachers here and there will be sufficiently convinced of the merit and soundness of these offers to allow themselves to become insurance agents or book agents. Since such agents are interested primarily in

making sales rather than in making friends, their work could hardly be expected to contribute to one's popularity as a teacher, and a diplomatic teacher will not permit himself to bear the stigma that people place on a solicitor, canvasser, or agent.

Patronage of business houses gives maximum returns in general favor only when widely scattered and placed with that definite purpose. It is the leading competitors in business that have patronage in which a diplomat will need to have a part. From the fact that they are leading competitors the service they render will be almost equally good. It remains for the tactful public servant to get, in addition to the merchandise or service he buys, the advantage of personal contact with the management and patrons of numerous places of business.

A superintendent who came to take up work in a small town learned that a certain proprietor of a leading barber shop of that town had recently been defeated for reelection to a position on the school board. His defeat had been considered a victory for the school, for he represented and voted the sentiments of a group of ultra-conservative retired farmers who made his place of business their loafing place. After the election this barber shop proprietor and his following had become openly hostile to the party in power and to the school.

The new superintendent might have avoided this shop, accepted its patrons as his enemies, permitted it to become a hot bed of antagonism toward him, and tolerated it as a festering sore out of which the infection of unfavorable sentiments and suggestion would ooze into the structure of a growing public sentiment. But this superintendent, having tact necessary to the proper handling of his office, did none of these things. When he first had need for barber work he went directly to this shop. Before leaving, he introduced himself to the proprietor, made a remark about the attractiveness of the place, and said "Thank you, I will" in reply to the invitation to "come again."

In a day or so he was back again showing no sign of having heard, and determined to show no sign of having heard, of the school's political situation. This time, he was received as a regular customer, treated with the courtesy due him, and incidentally permitted to meet some of the patrons of the place who happened to be present.

Two other shops of the town were given the barber work of other members of the superintendent's family, and in that way he held contact with and good will of the forces behind three shops. Such division of the family patronage kept him in favor with elements naturally friendly, while he was free to let his own light shine where it was needed most.

If no outstanding prejudices are to be contended with on the start, a teacher's privilege of buying where he pleases serves him best as a producer of general favor when he buys from a number of merchants. Such a plan makes him a customer of several influential men, gives him occasion to profit by personal contacts that he otherwise would miss, and tends to reduce to a minimum the number of people who suffer from failure to have something in common with him.

Diplomacy in business dealings often calls for silent suffering. In his business dealings the teacher will come in contact with individuals and business firms who render poor service and who make exorbitant charges. A garage may charge him by the hour for a mechanic's time to work on his car while that mechanic spends most of that time on other jobs. Cleaners may return clothing that shows little but the cleaning bill to indicate that cleaning is supposed to have been done. A dentist, doctor, or jeweler may demonstrate by his charges that he is one of those people who believes in making the best of an opportunity to get some of the money extorted from the public by school teachers.

For services that involve any considerable charge it is not out of order to ask for an estimate in advance.

Those people who resent having their charges and terms asked for in advance are ones with whom it is not safe to deal otherwise.

But in the numerous small deals carried on by the teacher he will sometimes be overcharged and otherwise unfairly treated. The diplomatic teacher will expect a certain amount of such treatment, but will reduce it to a minimum by transferring his patronage. If a garage has clearly overcharged him for services, he will quietly and kindly transfer his business to another garage. If the charges of his dentist are exorbitant, he will kindly but certainly find another good dentist.

Never will a diplomatic teacher so forget himself as to be drawn into a controversy over a small bill. Never for a few dollars will he create a scene or play a part that will mark him as a poor loser, but the man who shows the poor judgment of dealing with a dishonest or unfair person or firm and who then fusses, complains, whines, and grumbles about their treatment may expect no support from public sentiment. His poor sportsmanship and failure to know how to make the best of that type of bad situation qualify him for a place among people who do not stand high in general favor.

CHAPTER XV

PERSONAL RELATIONSHIPS

Much of what a teacher means to those who know him depends upon the social contacts he makes and upon the incidents that bring him in contact with people. Without the relationships that develop between him and others he would be without standing, without reputation, without significance.

But the teacher, because of the nature and scope of his work, is never without personal contact with people. The incident of his day, the incidents of his week and the incidents of his year are made up of an infinite number of personal contacts, each adding its bit to some growing personal relationship.

And yet, varied as are those contacts, a few rules may be depended upon generally to direct their effects toward the building or strengthening of friendships. Let us consider some of the principles involved.

Personal contacts rarely to be had may create appetite; too often had, destroy it. That "familiarity breeds contempt" needs no proof for a keen observer. The tactful teacher makes his companionship a pleasure, yet interrupts it while the recollection of it will be a lasting pleasure. When he has created a friendship, when he has become a pleasure-producer to someone, when he has developed in someone a taste for his companionship, he will not gorge that appetite. He will rather terminate dealings and limit occasions for contact in order that his presence may continue to be in demand.

For this reason, the diplomatic teacher has no time to loiter or to loaf. He is seen on the street only when he is going somewhere or when he is stopped for some obviously worth while conversation. He does not permit his companionship to become cheap from over abundance.

Intimacy is dangerous. The teacher who aspires to intimate friendships and who responds to the advances of those who want him for their own personal confident and chum has yet to discover the pitfalls that characterize such a course as he has chosen. He has yet to realize that those people who are most worthy of his interest and confidence are not the ones most ready to wrap themselves about a stranger. He will pay well for the parties and dinners that are so designed as to ally him with some individual or individuals to the exclusion of others.

To enter into intimate friendships is to assume the enemies of those friends. When a teacher indicates a marked preference for one of his acquaintances, he becomes a disappointment to those others of his acquaintances who feel themselves quite as worthy of his interest as the one he chose. With an intimate friendship he gains but a single friend, yet he suffers the unfavorable prejudice of all the enemies that friend may have accumulated. The teacher who aspires to many friendly relations and a general good will can not afford to contract ready-made enemies.

We make friends not so much by doing favors for others as by having others do favors for us. A person's conviction has no depth until he has done something about it. A debator who takes a side in which he does not believe, just to help create an argument, soon comes to believe his side is right. When by accident or from the impulse of a moment a person is prevailed upon to give time or money in the interest of some "cause" his gift intensifies his interest in that cause. The participant in any rivalry or conflict of interests becomes a strong partisan only after he has developed a prejudice by active participation.

There is little depth to friendship that does not grow out of service. The man who tries to please his acquaintances without getting response in the way of favors from them is apt to create in them contempt rather than friendship. His actions toward them must invite return of favors but it is the return of favors

that intensifies and keeps alive their friendly feelings.

This principle is almost enough to justify the action of a teacher who had a friend come into the town where he worked to investigate him. He directed this friend only to people who were most certain to give favorable account of him. He explained that he knew them to be friends of his but that he thought it would do them good to say so.

When an acquaintance does you a favor the inference is that you are, in his opinion, worthy. He will not change his opinion easily. His pride demands that he prove himself of sound judgment. After having gone on record by word or act as friendly to you, his preference will be to see in you those qualities that he admires; his tendency will be to magnify your virtues.

Friendly rivalry is a paradox. Friendship thrives on common interests; rivalry grows out of conflicting interests.

The term friendly rivalry is used to describe a state in which friends with a common cause attempt to outdo one another. It is an artificial incentive by which the group is able to profit by the motive power emanating from the selfishness of those who would excel.

At best it is but a temporary expedient, for sooner or later either friendship or rivalry must prevail. Friendly rivals within a church become less friendly when the unifying objective is achieved or when common interests drift into the background. Often only constant and sometimes violent competition with rival schools will keep friendly the potential rivals within a school.

Teachers will enjoy work together best when they can keep their attention fastened upon their common interests, when they can think in terms of mutual welfare and work in pursuit of common ends. Plenty of forces are opposing them to offer them incentives for work; they need not strive for success that may in any sense seem to be at the expense of one another.

CHAPTER XVI

GROWTH IN TACT AND DIPLOMACY

Nothing is quite so interesting to men and women as the thoughts and actions—the behavior,—of other men and women. The whole life of the human race has been predominently a matter of co-operation and competition among human beings. Survival has consistently come to those who could and would understand, predict, and control the behavior of others. We have been left a heritage which demands that we concern ourselves with the cues to advantageous action that we can take from the persons about us.

That urge must be preserved, guided and encouraged. It is worth while to take an interest in people. It is worth while, too, so to govern ourselves as to make pleasant our relationships with them. Other chapters of this book have endeavored to point out some of the major principles involved in making ourselves well-liked by those who know us. In this closing chapter let us look at the principles involved in making ourselves act in accordance with the facts we have observed.

It is one thing to know what should be done to gain favor; it is quite another thing to do it. It is doubtful whether our lack of knowledge of how to be tactful is as common as our lack of consistency in the practice of what we know. In considering the disposition of others to behave in certain ways we must not forget that we, too, are inclined toward those same ways. At times those of us who would be diplomatic are apt to be too possessed by our own feelings to be concerned with the feelings of others. Pride, jealousy, hate, fear, or love unless tempered or restrained make their demands upon us and concede little or nothing to reason. Consideration for the feelings of others must be adopted as an ideal. It must have a feeling content

of its own. It must be evaluated by reason, accepted as a worthy ideal, and credited with every contribution it makes to our happiness. Such care in building one's attitude toward personal favor of friends can but create in him such a devotion to that ideal as will carry him over emergencies and keep alive in him a regard for the feelings of others, whatever may tend to be his own natural feelings.

But it is not the occasion of emotional stress alone that brings thoughtlessness in matters affecting the feelings of others. False ideals of frankness, honesty, public spirit, and the like are responsible for much lack of diplomacy. The person who has been praised for telling someone "what he thought of him" may unconsciously look for occasion for further praise. The person who has been praised, or who has gained what has appeared to be favorable attention, for his frankness in having told a whole truth seems somehow to accept frankness as an essential element of his individuality. We may expect him to be frank often at great cost. The public-spirited individual who has been admired for his part in community service develops a taste for further admiration of that type and is apt to over-do his display of public spirit. And so the person who would be tactful must be on guard lest minor ideals grow on him unawares until they cease to be virtues or even until they have unnecessarily cost him admiration, favor or friendship of a friend.

Habits, not resolutions, count. The proof of one's tact is in the habits he forms. The pleasing of people is a worthy ideal but it must result in habits if its strength is sufficient to be effective or lasting. How we look, what we say, and what we do on occasions that bring us in contact with others must be reduced to matters of habit. Kind words, honest dealings, neat appearance and all the other virtues which we have considered as pleasure-producing factors must be made habits requiring no decision, involving no thought, except as to how they may be made most effective.

No resolution is possessed of any lasting qualities until we have done something about it, and it is assured permanence only after it has become a habit of thought. For this reason, the person who accepts some principle underlying tact and diplomacy should immediately set out to find an opportunity to put his resolution into effect. Otherwise he will soon realize that that principle only points out mistakes and does not solve them.

Besides a profound knowledge of human nature and skill in applying that knowledge, the diplomatic person must have an abiding confidence in the worth of friends. We have considered at some length the principles and practices involved in the art and science of being appreciated. Let us close with some thought of the desire for friends that must buoy up the person who would improve himself in the use of tact and diplomacy.

One of the oldest jewelry firms in a big city recently sold its business. The purchasers paid a price agreed upon for the real estate involved and for the stock of saleable goods on hand. More than that, they paid several thousand dollars for the good will that went with the business.

The purchasers of this business could have bought other buildings and other stocks of goods at perhaps much less, but they could not have bought elsewhere that invisible asset so essential to their success. Years of pleasing service and satisfactory dealings had borne fruit.

But a teacher going into a position can not buy good will, nor can he sell it when he leaves. He must so live among, and so deal with people as to acquire whatever friendships he is to have. When he leaves those friends behind to enter a new field or to accept promotion that some of his well-wishers have helped to bring his way, he will leave in safe keeping a treasure that money can not buy.

For after all what is so much worth while as

friends? What else can be safely depended upon to bring happiness? What has wealth and power to offer one who is without them? How indeed can a man or woman hope to gain wealth or honor without their help?

But the teacher has a world of opportunities for making friends. His work offers him an unlimited number of contacts with people. He has within his reach all that can be accomplished by the help of friends. May he make the best of his opportunity for a career of happiness and satisfaction; may every contact he makes with other persons result in an exchange of pleasure.

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